

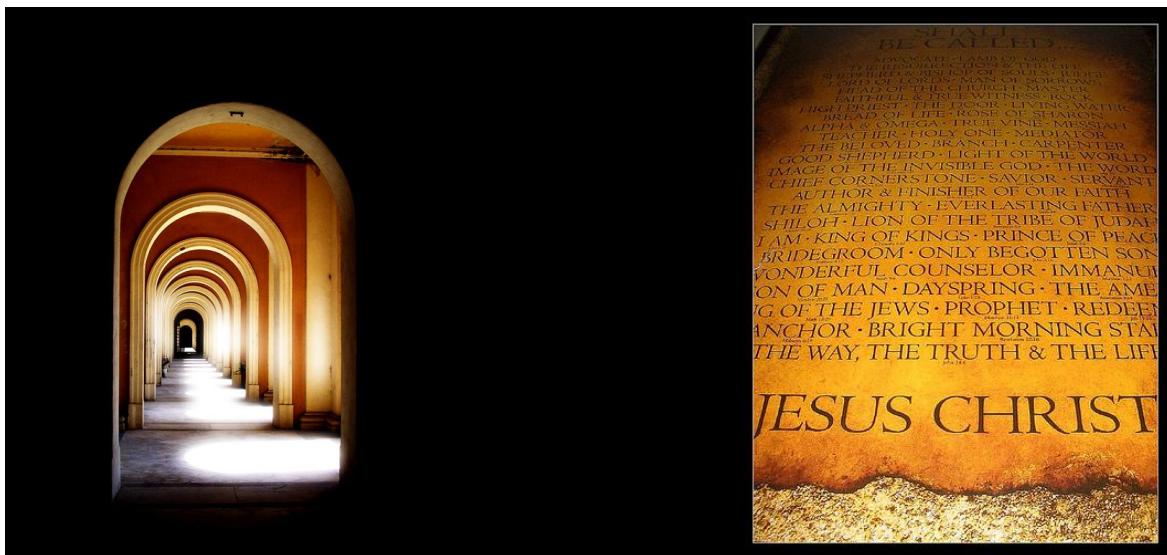
About

INSTITUTIONALIZED RELIGION and GOD'S WILL

(Ed. 1)

Excerpts from THE NEW REVELATION of JESUS CHRIST

www.new-revelation.ro



THE NEW REVELATION

From 1840 to 1864, and from 1870 to 1877, **JESUS CHRIST** dictated to the Austrian musician **Jakob Lorber** and to German **Gottfried Mayerhofer** the greatest and largest spiritual message ever offered to humanity.

The revelations were received by the two scribes of the Lord through **Inner Word**, meaning Lorber and later, Mayerhofer heard them very clearly in the region of their heart and wrote them faithfully down, without adding any personal contribution. They were perfectly awake, they didn't experience any states of altered consciousness, nor were they some mediums for automatic writing whose hands were guided by a spirit-entity.

The writings of Lorber and Mayerhofer, comprising tens of volumes are known as **THE NEW REVELATION**, the extraordinary spiritual teaching that **JESUS CHRIST** brought to mankind, almost 2000 years after his earthly life. This great teaching confirms the Christian Scriptures, revealing some of their innermost secrets and enriching them in an unparalleled manner.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. (Matthew 21:12-13)

Then spake Jesus to the multitude, and to his disciples, Saying The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments and love the uppermost rooms at feasts, and the chief seats in the synagogues and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matthew 23:1-13)

Ye hypocrites, well did Esaias prophesy of you, saying, this people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. (Matthew 15:7-9)

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. (Matthew 23:23-25)

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. (Mark 7:6-9)

Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. (Luke 11:52)

The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall

worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. (John 4:19-24)

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. (Matthew 6:2-6)

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A word for some servants and workers of the Lord

“4. Tell My friends they shall not love **My servants** more than Me. They shall place their salvation fully in My hands, rather than keep it in their own hands, and completely rely on Me. For the servant must act strictly in accordance with the command, lest he be found unworthy. The giver of the law alone stands above it and can place whomsoever he wishes above it, too. However, as long as they are under the yoke, they shall be judged, but to those who come to Me I can remit judgment.

5. **My church** on earth is a bath of purification. Let him who has washed himself come to Me that I may dry him with the warmth of My love and keep him with Me. But the one who only enjoys the splashing and dabbling will fare, as do the mill wheels, which never get out of the water.

6. If someone has performed the works of true repentance, let him come to Me, and I will receive him like a **prodigal son** and keep him within My strength. For **the servant** can advise, but I can do

it; the servant can instruct, but the salvation is My work; the servant can pray, but I alone can bless. My servant must pass fair judgment, but only the Lord has the right to show mercy. Therefore, let them not forget the Lord over the servants!

7. Tell them this faithfully word for word without hesitation, for if you want to love Me you must not fear the world, as I am more than an the world.

8. For the world I am a most insignificant hero for whom there is not much regard. **The scholars** look down upon Me and at the most call Me an honest man. Some of them ignore Me completely; for them I no longer exist others still admit some divine trait in Me, but only for a short time, then they let themselves be influenced by the worldly wise. Soon I am dismissed and at the most regarded as a God for old women. For **some of My servants and workers**, who imagine themselves great, I merely serve as an official seal and as an external kind of divine cover for their idle nonsense and their gross and utter foolishness and stupidity. There are some who permit Me still to retain My divinity, but for this I must allow them to make of Me what they will in their pursuit of temporal gains. And what is the worst: I must be a downright absurdity! Love and mercy I may have only as long as it suits them; then I must become more pitiless than a stone and must suffer Myself to be changed into a most despicable tyrant I am expected to rush from One tribunal to the next and pass one condemnation after the other. My love must therefore be only temporary, whereas My tyranny and harsh judgeship are meant to last forever. Oh, those utter fools! My infinite forbearance, gentleness, meekness and eternal love for My created beings certainly do not serve their greedy purposes, but all their plans shall soon be thwarted. Their accounts are before Me and the measure of their deeds has been almost filled, and their reward is awaiting them.

9. For him who does not know Me the way I am, and who I am, it would be better not to know anything about Me, for then I could still revive him in the spirit realm. But as things are they make themselves incapable of receiving My help as they deaden the life within them by destroying and slaying Me within them, thereby becoming vines separated from the grapevine.

10. This I now say: I am the sole eternal God in My triune nature, as Father in My divinity, as Son in My humanity and as Spirit in all life, action and cognition. I am from eternity the very love and wisdom. I have never received anything from anyone. Everything that exists is from Me, and whoever possesses something, has it from Me. How can I be a tyrant and one who condemns? -Oh, you fools! I love you and you scorn Me. I am your Father, and you regard Me as an executioner. Where I bless, you curse. Where I build, you destroy. What I raise, you bend down. What I sow, you smother with floods. You oppose Me in everything. If I were as you say that I am, truly I tell you the earth would long since have ceased to exist; indeed, it would never have been created! However, since I am the way I am, everything is still in existence as it has been and will be forever. And you will be the way you wish to be, without My condemnation, for you will be what you have made of yourselves. But those who accept Me as I am and love Me as I love them, I shall make into what they wish to be so that their freedom and joy may be perfect everlasting.

11. Tell My officials and servants: My offices are not banks and changing-offices, for he who serves Me for the sake of money does not serve Me out of love. And the one who does not serve Me out of love is a stranger to Me in his service as I must be a stranger to him since he does not serve Me out of love; with him My account is already closed. And how can he be a faithful servant who sells his master's treasures illicitly like a thief at shameful prices? -Judas Iscariot sold Me at least for 30 pieces of silver not knowing in advance what would happen to Me; for he was deluded and became lost. But now -as already tortured, slain and raised from the dead, I am available every minute for a mere song. Oh you shameful thieves, you murderers, what can I compare you to? You children of the dragon, you brood of vipers! Are you serving Me like this, must I find you such? I bad My dear Paul tells you that he who serves the altar shall also live of the altar, but only from the works of love, which works all that, is good. But you have no works of love and are, therefore, robbers and

thieves and murderers of the Gospel and all truth. Know then: As the work, so the reward! Love cannot be had for money, but only for love. I am the very love and can never be won for any other price but love. I have redeemed all of you with love and, therefore, demand again love from you. So whomever wishes to serve Me, let him serve Me with the love with which I died for him on the cross. And he, who wishes to come to Me, let him come in the love that bled for him on the cross."

(chap. 2, The Household of God vol. 1)

THE TRUE CHURCH

"Thus spoke the Lord to me and within me for everyone, and that is true, certain and faithful:

1. My grace is a rich treasure. Whoever receives it will not ever be in want of anything, temporally and eternally. Therefore, let everyone endeavor to obtain it forthwith, for I give it to whoever wishes to have it.
2. For behold, if you want forgiveness of your sins, they are forgiven you provided you do true penance through Jesus who is My living Word and the love within Me. The gates of heaven are open to you, and if you want it you can enter and behold the face of your holy Father who is I, the eternal God Jehovah.
3. You can do that with the help of the living Word, which is Jesus Christ or eternal Love and Wisdom within Me from which keeps flowing all that is good and true. Love has been given to you from the very beginning, for it is the actual life within you, as is the might in My creatures, which, since it does not possess freedom though it also issues from My love, is not love itself, but only the effect of love. This is as such without life and, therefore, whatever goes forth from the might is dead matter with only an apparent life, which is in reality death.
4. Therefore, if someone attaches his love to the material world, his love is crushed by the might of death, and the result is the lot of matter, or death.
5. But he, who directs and attaches his love to Me, reunites his love with the love or life of all life and thus becomes alive throughout.
6. But now behold: Love in itself is blind and dark, which makes it free and independent, but also in great danger of becoming lost and perishing.
7. Therefore, I add to all love for Me, depending on its intensity, a proper share of light, which is a gift and is called grace. With this I flow into everyone according to the degree of his love.
8. If a person has the love, thereby animating My law within him, which is the highest love, streams of light will be poured over him, and his eye will penetrate the earth and behold the depths of the heavens.
9. Tell the children and tell all, of whatever religion they may be - Catholics or Protestants, Jews, Turks, Brahmins or heathens, - in short, it concerns all: There is but One true church on earth and this is the love for Me in My Son and is the Holy Spirit within you, manifesting through My living

Word. And this Word is the Son, and the Son is My love and is within Me and I permeate Him completely and we are one. Thus I am within you, and your soul, whose heart is My place of residence, is the sole true church on earth. Only therein is eternal life, and it is the sole beatific church.

10. For behold, I am the Lord over everything that exists. I am the eternal and almighty God and as such also your holy and loving Father. And all this I am in the Word, but the Word is in the Son and the Son in the love and the love in the law, and the law has been given to you. If you observe it and act accordingly, you have absorbed it. Then it becomes alive within you, exalts you and makes you free, and you are then no longer under the law, but above it in the grace and light, all of which is My wisdom.

11. And that is the bliss, or the Kingdom of God within you, or the only beatific church on earth. And life eternal is only in this church.

12. Or do you think I dwell within the walls, or in the ceremony, or in the prayer, or in the worship? Oh no, there you are quite wrong, for I am only where there is love, being Myself the very love or the very life. I give you love and life and unite only with love and life, but never with matter or death.

13. I have overcome death and subjected the Deity in order to have all the power over everything that exists, and that My love may rule forever and make alive all that is subject to it.

14. And how can you believe that I wait for you in death when I am life itself? Therefore, go first into the true church where there is life, and only then into the dead church that it may become alive through you." (chap. 4, The Household of God 1)

You are Peter the Rock.

(Gifts of Heaven)

May 25, 1847

"You are Peter (a rock), and on this rock I will build My church and the gates of hell shall not prevail against it! – I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven." (Mt. 16:18)

"Because of these Gospel texts, the greatest fallacy and illusion still rule in all Christian areas on earth. All, without exception, consider themselves more or less the church rock Peter and suppose that they hold the true keys to the kingdom of God and to open and close it at will for the ones wanting to come in, that is, to give, mangle, withhold, prohibit the word of the gospel arbitrarily, to give capricious commandments and set eternal castigations, to entice people through such commandments to commit as many sins as possible, to arbitrarily make allowances for them, or deny such, to even grant for certain penances complete or incomplete pardon for all committed sins, or just as well withhold such!"

If anyone had a morsel of pure reason, he would have to admit for the sake of My divinity that I, who preached with every opportunity only the law of universal, brotherly love, could not have possibly given such authority and such instructions to the apostle Peter, or to all the other apostles, since they obviously relate to brotherly love, as does hell to heaven!

Who gives laws, also gives judgment; is judgment love? That is why I took all judgments upon Me on the cross, so that only love would remain for people - but is this love conceivable where there are a billion tribunals set up among the ones supposed to be brothers and where one can only see laws on top of laws?! Is this Peter, the rock on which My church, which is and should be nothing but love and more love, shall be built?!

Anybody who acknowledges and loves Me like Peter, is a true rock on which I can and really will build My true church, the true love and wisdom from within Me. But how can any small or large community under some chieftain be a rock, if everyone thinks and believes what they want; where one whispers incomprehensible words and sells such whispers as useful prayer, another one curses, mocks and laughs about it, and a third one shows up as judge and condemns everything to the deepest corners of hell?! - Can such a community or its leaders be the rock on which My church is built, against which the gates of hell shall never prevail?!

I say, „If you love each other as I love you, it will be evident in that love that you are truly My disciples! – Thus, I gave love as the only sign by which one can recognize if someone is a true rock on which My church is built. – But then, how can the now manifold tribunals among the ones supposed to be brothers be a sign of the rock Peter, undefeated by hell, and of My church built on it?! Oh, you horribly blind foolish people of these times, you consider yourselves undefeated by hell, yet have been, due to all your actions, in the middle of it for a long, long, long time!

If I had wanted to establish a visible church, I would have said to all the apostles and disciples: You all are Peter. But I only said such to Peter alone because he was the first one to recognize My divine nature! Thus, he was also the first to whom, due to his faith and trust, I gave the keys to **the kingdom of heaven, which is a kingdom of love for God in people's hearts and from that the true, brotherly love, which no one can reach without previous knowledge of God, because everyone must know someone before they can love that person.**

This love for God and for one's neighbour is thus the true kingdom of God, the only true living church, which is built on **the rock of true knowledge, and the strong, unwavering faith and trust** derived from it, which hell can certainly no longer destroy.

A superficial, collective, ceremonial parade and pomp of a supposedly invincible church of Christ on some golden and silver Peter rock is just as little church and Peter rock as hell is heaven, or a pig's faeces a diamond. – Or did I ever say, „You would be recognized as My disciples by gold, silver, gems, precious vestments, by great worldly power and greatest worldly prestige, by the most gorgeous churches, bells and organs, by the Latin language and more similar things? – Truly something like that has never been indicated or foretold by Me as a sign of My true church; maybe by John in the Revelation, where the great whore is discussed, - but that cannot be the rock Peter, can it?!

Simon Jonah, who was a true Peter, said to one whom he had cured through My true spirit in himself, „I do not have gold and silver, but what I have, I give to you!“ – Could the one who wants to be and should be Peter's successor in Rome, the bishops in England, some superintendents in Germany and the mighty patriarch of all the Greeks say the same about themselves with a clear

conscience without embarrassing themselves before the whole world?! Do they also not own any bags, shoes and staffs? – See what Peter was like and how his church of love was built on the rock of his heart and what was its reason, and how all contemporary churches are built and what their reason is? I mean, even a blind man can comprehend and see, let alone one who still has his eyes quite open.

The time will come when people everywhere will adore God in spirit and in truth and not in Jerusalem and not on mount Garizim! – That is how you read it in the Scripture. – Thus spirit, truth, true knowledge, faith, trust and true love for God and one's neighbour in every single person's heart make up the one and only true rock and the living church built on it by Myself, which can forever withstand hell. Everything else is people's vain creation, which is not worth anything and does not offer the slightest protection against hell, if the true rock and the true living church built in every person is missing.

Thus, it is vain to ask which external, visible church among the many that carry My name is the right one. – The answer to that is and can never be anything other than: None! – Only the church that I made in one's heart is the right one, forever safe from hell; everything else was devised by the world, belongs to it and counts for nothing to Me!

Thus, the keys to My kingdom are never to be sought in some church community or with its leaders but only in the living, solely true church. What someone will bind or loose for himself in the world of his natural life and the life of his brothers from his own church built by Me in his heart, that is already bound or loosed in heaven, because this solely true church is the actual heaven – or said more clearly: Whatever someone will make in and from his own mighty love church, that will also be made in heaven for ever.

Thus, the right keys to the kingdom of heaven are that you acknowledge Me as your holy, truest God and Father, love Me above all, and your brothers and sisters like yourselves. If that is your case, then you have Peter, have fully built the true church, and have the true keys to the kingdom of heaven; everything else is pure nothing! – Understand this well and live accordingly. Amen, amen, amen.” (Gifts of Heaven 3_47.05.25:1-13)

May 29, 1847 (You are Peter, the Rock. Continuation)

“If, however, someone among you wants to ask and say about the rock, Peter: Well, if this rock is to be seen as purely spiritual and only to be sought in every person and is not to be seen in the leaders of a community or in the whole community, why then does the Lord allow that communities have been at each other's throats for centuries and have treated each other horribly just because of the true nature of the rock Peter, as every community is convinced that Peter the rock is at home within it?!

The reason for allowing this is a much deeper one than any of you might imagine at first glance. Of course that it should not be the way it is, - and still it must be this way because everything else is the same way! – **Abraham had a good descendent in a spiritual way, without any fleshly coitus, John was conceived the same way and Mary too;** such procreations took place often in ancient times and some prophets were conceived this way.

This kind of procreation is the right one, of course, and still takes place, often without the parents' knowledge; but this kind is the heavenly kind and if of no use for the world, but must take place for the possible participation in redemption. What remains to be done other than to leave the world its fleshly way of procreation, and thus let the old sin persist together with complete redemption, so that every captive natural soul has either way an unhindered path into the kingdom of grace and mercy! - That is why our external Peters must exist, so that the children of the world may find their way to them either way.

As the spirit only likes what is in its nature, so does the world only like what is in its nature. The saying "Like takes to like" is at the right place here. It would be preferable, if the trees and other plants directly brought to light ripe fruits, without the preceding flowers and other ceremonial phenomena. But it does not work any other way, as everything in the circle of being that is still right at the bottom can finally be directed upwards and reach eternal freedom!

Thus, it must be permitted that together with the only right, spiritual way of the world, its different side ways and sometimes even the most lurid wrong ways coexist and on them the world will be led with time to the right way. Or could the firstlings, which come here from below, be baptized into the only true, inner church of the spirit immediately? That would work just as little as an instantly ripe fruit without any preceding flower.

Thus, the prince of night and death must also have his worldly chapel next to the true church, which is built on the rock Peter. But from this chapel there is a way that goes to the true church and he cannot hinder anyone who wants to cross from this chapel to the true church, just as he could not hinder you to cross from the same chapel to My true church and remain in it forever!

Imagine Mary in the true church and Martha in the worldly chapel; while Martha fusses over the purely mundane, at My feet Mary with her best tract obeys and takes up in her heart My teaching! - But when their brother died, both cried the same and both came to Me so that I would awaken him, who lay dead in the grave, bound and in musty fetidness!!!

But no more on the matter! - You will easily gather from this gift, why next to the right church of Peter in the heart, other external ones are allowed; that is why it would be completely redundant to say more. Therefore, heed this well in your hearts. Amen." (Gifts of Heaven 3_47.05.29:00-07)

Sabbath foolishness and God pleasing sabbath-keeping

Sychar, a city in Samaria

"8. The Lord to His disciples: Behold the great mass of those who have come to us out of the city to see the Promised One! And as you see, many more are following. All of them are already fully ripe ears of corn which should long ago have been gathered! I tell you with much pleasure, the harvest is great, but there are still too few reapers; therefore, pray the Lord of the harvest that He send more reapers into the harvest.

9. I have accepted you and thereby have also sent you forth in spirit to reap that which you did not sow; for others (the patriarchs and prophets) planted and you are now harvesting the fruit of thir

labors and you may count yourself fortunate beyond measure! For he who sows is still far from the harvest; but he who reaps, harvests immediately and already has the new bread of life before him! Therefore be zealous reapers; for your labor is more blessed than that of the sower."

10. Most of the disciples clearly understood this lesson and began at once to make My gospel known to the Samaritans – My gospel of love to God and their fellowmen – declaring in truth that I am the Christ.

11. But a few, still rather stupid in their understanding of the heart, approached Me and asked confidentially: "Lord, where shall we obtain sickles? And besides, today is the Sabbath!"

12."Whereupon I replied: "Did I say that you should cut this natural field of barley lying before us? O, you short-sighted ones, how long must I bear with you! Do you still not understand anything? So listen and lay hold of this:

13: My Word from the Kingdom of God – going first into your own hearts and from there out over your tongues to the ears and into the hearts of your fellowmen and brothers – is the spiritual reaper's sickle that I give you with which to garner the people, your brothers, into the Kingdom of God, in the realm of the true knowledge of God and their everlasting life in God!

14. Yes, today is the Sabbath; but the Sabbath is stupid and senseless as your hearts and so you keep the Sabbath since in your hearts it still looks very Sabbath-like. But, as I am the Lord also over the Sabbath, I say to you:

15. First ban the Sabbath from your hearts, if you want to be and remain My real disciples! We are here for work every day the same and where the Lord of Sabbath works, there His servants should not put their hands into their pockets!

16. Must not the sun rise and set the same on the Sabbath as on a workday? But if the Lord of the sun, as well as of the Sabbath should celebrate on the Sabbath, would you then be satisfied with a totally dark Sabbath? Now see how stupid you still are! Therefore, be up doing what I am doing and what your brothers do and you will then be keeping a well-pleasing, truly effective Sabbath for Me."

17. After hearing these words, the weaker disciples also betook themselves to the Samaritans, who now had already come to Me out of the city in great numbers and taught them what they have learned from Me." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 30)

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"After the sermon on the mount (Gerizim), several priests who have heard it, made their criticism to the Lord, but the high priest, who was greatly impressed, asked Jesus for further explanation of certain points. The Lord commended him, but referred him to Nathanael, who made a decisive declaration of his faith. This astonished the high priest, who then said:

10."If only I were not a high priest, truly I would do what you all have done! But I am a high priest and now, since I understand that you will remain here only one more day and since I am as necessary to these people, still weak in faith, as the eye is necessary for seeing, you will easily perceive that I must stay here not so much on account of my wife, children and belongings, but much more for the sake of these of weak faith, who, for a long time, will still not be able to fully

separate themselves from the old implanted ideas as to the nature of the Messiah and the purpose of His appearance. The effort would be hard for me! But what can I do?

11."I now firmly believe that your Master is the promised Messiah; but my congregation! You saw how, already during the sermon, many went away!

These are full of angry unbelief and will now arduously spread it about and many who have still remained here and yesterday were full of faith are now also full of doubt and know not what to believe.

12. "But consider me; to all of them I am an oracle; what a piece of work I would have! But if I do not convert them, they will remain everything that you want except what they should not be until the end of the world! Therein lies the main reason why I must stay here particularly; and I believe the Lord will not be unmerciful to me on that account! For even though I am not physically among His company, I will nevertheless always remain so in spirit and, as a loyal servant and shepherd of His flock, will labor most truly to serve Him fully, according to His teaching here received and I think that will then be all right with Him."

13. Said I: "Yes, it is right and pleasing to Me, for you will be a capable tool for Me in this congregation and your reward in heaven will be great! Now it has become evening; let us return home! So be it!"

14. After these words, we walked down the mountains and, making our way toward home, came upon a man lying at the side of the road. He was very badly afflicted with leprosy and begged Me to help him.

15. He was completely healed in an instant, to the great astonishment of the high priest who declared, "Yes, He Himself is as Jehovah, now with us bodily! What more do we want?"

16. And falling down before Me, he cried, "Lord! You are not only Christ, a son of God, but are God Himself, embodied in flesh here with us!" (THE GREAT GOSPEL OF JOHN Vol. 1, chap. 45:10-14; Vol. 1, chap. 46:5-6)

The how and where of true worship

"[1] **SAYS the high priest:** 'I am sorted out now and hope that this entire district also shall be so in a short time. But allow me just another question, and this consists in: are we to still honor the mountain and your old House, and honor your Sabbaths there, or should we erect a new House here, to meet in Your name? If the latter is Your will then You might want tomorrow to point out the appropriate spot most pleasing to you, and we should then do everything to accommodate Your desire therein too.'

[2] I said: 'Friend, that which is the right thing for you and mankind at large I have already made known to you on the mountain today.'

[3] But for the keeping of same it requires neither the old House on the Mount, and still less a new one in the city, but only your believing hearts and a firm and good will.

[4] When I came here yesterday and took a rest at Jacob's well, encountering Irhael, she too when recognizing Me more closely asked Me whether God is to be worshipped on Gerizim or in the temple at Jerusalem. Let her tell you what answer I gave her.'

[5] Here **the high priest** turns to Irhael, and she says: 'The Lord spoke to me thus:

[6] "The hour comes, and now is, when the true worshippers shall worship God neither upon Gerizim nor in the temple at Jerusalem. For God is a Spirit, and those who worship Him must worship Him in spirit and in truth." This the Lord spoke, you are a high priest and shall know what from now on has to be done.

[7] My view is that since the Lord has bestowed such exceeding Grace upon us all and took lodging in this house, which is not mine but is His and shall remain so, this house should remain a memorable one forever, and we want to assemble in it in His name always and honor the Sabbath in His glory.'

[8] Says **the high priest**: 'Yes, yes, you are quite right, if only we were all believers, but some consideration has to be also given to the weak. These would be offended even more.'

[9] I said: 'Irhael is right. Whoever is offended – well, let him be offended and climb his mountain. Once he no longer finds anything there, he will start thinking of something better.'

[10] Do not in future build houses of prayer for Me but guest houses and refuges for the poor who cannot pay you.

[11] In the love of your poor brothers and sisters shall you be My true worshippers, and in such houses of prayer I shall be frequently among you, without you necessarily becoming aware of it, but in temples built for worshipping Me with the lips, as it has been till now, I shall from now on dwell no more than man's intellect would in his little toe.

[12] If notwithstanding you have to awaken your hearts towards Me and enter upon the right humility in an exalted temple, then move outside into the temple of My Creations, and sun, moon and all the stars and the sea, the mountains and the trees and the birds of the air, as also the fish in the water and the countless flowers of the fields shall proclaim My glory to you.'

[13] Say, is not the tree more glorious than all the splendor of the temple at Jerusalem? A tree is a pure work of God, it has its life and brings forth nourishing fruit. But what does the temple bring forth? I say unto you: nothing but arrogance, anger, envy, the most blatant jealousy and domineering, because it is not God's, but the vain work of man.

[14] Verily, verily I say unto you all: he who shall honor, love and worship Me by doing good to his brothers and sisters in My name shall have his everlasting reward in Heaven, but he who from now on honors Me with all kinds of ceremonies in a temple built especially for this shall also have his temporal reward from the temple. When however after the death of his flesh he shall come to Me and say: 'Lord, Lord, have mercy on me, your servant', I shall then say unto him: 'I do not know you, therefore depart from Me and seek your reward with him who you served.' For this reason you too should from now on have nothing more to do with any temple." (THE GREAT GOSPEL OF JOHN Book 1, chap. 49)

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"8] Yes, yes, you ought to lead the people on the way that leads to Heaven, for that is God's Will, and this, Moses and his brother Aaron ordered. You however do exactly the contrary, and consider your position, GOD, the people, and the Temple, as nothing else but as a very fat cow for milking, to milk which, you pretend alone to have the right from GOD!

9] But I tell you quite frankly that GOD, Whom you deny with every breath and every pulse throb, has never given you this right, neither has HE granted, nor does He grant now, and neither will HE ever grant, your dead and mechanical prayers!

10] For if GOD granted your wild babbling and your raven-like croaking - truly I too should have to know something about it. For what the Father knows, the Son also knows, or: what My love knows, My wisdom also knows! But of ever granting your prayers, neither My love nor My wisdom knows anything at all!

11] And yet you say: 'If thou, o man, dost pray to GOD for something, it is of no use to thee: if however though givest us an offering, and we pray for thee, then is our prayer of good use to thee! We priests alone may pray effectively, but the people may only give offerings, and thus pray with us by means of the ample offerings!

12] Thus you drain the people doubly, firstly: you take the tithe of all the fruit, and all the first-born of the domestic animals, and make them give you a large ransom for the first-born of man: and secondly, you solemnly and unceasingly ask for offerings from the people, and promise in return long and lasting prayers for them, which however you never say!

13] For you then say to yourselves: If we pray or not, it is of no use to the one who brings the offering: if anything is of any use to him, it is only the offering that he brought to us with a good intention! And thus you do not even perform that for which you have let yourselves be paid!

14] To whom then shall I compare you? You are always against GOD, and entirely resemble ravenous wolves that go about in sheep's clothing, in order that the sheep should not run away from them, and that they may reach them without any trouble at all, and may tear them with their sharp teeth! But just as your work is now, so also will be your reward in the Kingdom of Souls! I tell you, and you may rely on it, that for you My predictions will not have been made in vain!" (chap. 25, The 3 Days Scene)

Destiny of Lord's teaching

"Say I: "Do not be concerned about this. After all it is the same with all that comes ever so pure from above, whether spiritual or material. As soon as it touches the ground of the earth, it becomes defiled and impure.

[11] This is what invariably happens to all spiritual gifts from the heavens. No matter how pure they may be in the beginning, as time goes by, they become as tarnished as all I have just shown you through the dirty worldly interests.

[12] And the same fate also this My purest teaching will suffer; no iota of it will remain uncriticized and untouched.

[13] They will destroy the temple which I am now building in the same way as the Romans will in the not too distant future destroy the temple at Jerusalem where no stone will remain upon the other.

[14] This My temple I shall rebuild, but never the one at Jerusalem built of rock. However, do not trouble yourself about all this, for I know about it all and why it has to happen like this.

[15] For behold, no man appreciates the light enough during the day or the heat during the summer; but as soon as it is night, the light becomes dear, and the heat is only appreciated in the cold of the winter.

[16] So it is with the spiritual light and the spiritual warmth. Whoever walks about freely in the open is hardly aware of his freedom, but once he languishes tied up in prison, oh, then he knows what a great possession freedom is.

[17] And look now, you My dearest Helena, the tarnishing of all that is pure is allowed because man will not recognize the value of the pure light until he is in the greatest distress.

[18] If, then, the pure light again appears in the great night, everything that is alive and breathing will become attracted by the light, just as in the winter of human lovelessness it will begin to crowd around a warm heart, as the poor who are frozen stiff by the wintry cold crowd around the fire in a fireplace." (THE GREAT GOSPEL OF JOHN vol. 3, chap. 113)

Distortion of the pure Gospel on account of man's free will

"Says the speaker: "Friend, we now realise that Christ's divine doctrine could indeed be godly, and is bound to be so, although most abominably misused by Rome. But we still can't see how the Lord could have permitted this originally purely apostolic church to sink in recent centuries down to where, according to the pure Gospel, it is no church at all. Its Latin bawling, its ear-confession, its Mass sacrifices and other holy frippery, and especially its counter-natural celibacy, are phenomena which today even poodles begin to mock – not to mention other most idiotic church rites. And such grandiloquent madhouse is tolerated by the Lord, Whose doctrine is supposed to be a central sunlight[1] to the people of this Earth! Behold, this is the poodle's ominous kernel. Friend, give us some light on this as well!"

Says Bruno: "Dear friends, this you have to understand in the holy context of man's essential free will, without which he would not be but a mere animal or an automaton. Since he has to have a completely free will in order to be man, and consequently can do whatever he desires, it becomes clear that he must also, in respect of even a purely divine doctrine, have the choice of accepting or rejecting, or to regard same as orthodox or otherwise. Since this is up to man, it also became possible with time to develop the darkest papacy out of Christ's pure doctrine.

"Were there not in the time of the apostles already traders making deals with Christ's miraculous doctrine, indeed, Christ Himself had one around Him, who betrayed Him! Why should not traders be found in later times to whom Christ's doctrine was a patient cow giving immense returns for puny fodder. Since greedy people were only too well aware of this, they turned divine doctrine into merchandise, trading it in every land and making the most profitable deals. This was already the first evil deed! But when the merchants (Roman parsons of every shade) saw that the stocks were not avidly selling in their pure, spiritual form – especially with the pomp and splendour-prone Asians, they soon adjusted their wares as they considered them most appealing to the people of the East. And behold, trade began to flourish again.

"To this period mainly date the first brazen circumcision of Christ's pure doctrine, followed by the discovery of the purgatory, indulgences, brotherhoods and more such-like. To this second epoch belong the crusades, so profitable to the wily merchants of Rome. In later times, when people began to discern the true beneficiaries of the much-praised and energetically conducted indulgences, some curbs were considered desirable to these glaring deceptions. It also came to light how Rome's merchants had close business ties with the Caraceans, faithfully appraising the latter of impending crusades, for which reason it had to be an easy matter for the well-informed Caraceans to give the Cross-jockeys the most practicable receptions.

"Once people got behind all these deceptions, one threw oneself into mysticism, or actually black magic, set up welfare institutions with miraculous images, wrapped oneself up fully in Latin, produced miracle-working relics and built great temples with many miracle-altars, traded with until this hour. But since people are again growing over the parson's heads, and no longer show respect for the man of the holy ghost, these little merchants have lost the plot. They don't know what to do to sell their embarrassing wares profitably.

"But, friends, this time it shall no longer work! The Bible, besides other lucid writings, have found strong circulation among the people. And these merchants have been too candid about their availability for money. And even Mary, who had long been the underpinnings, together with her wooden Christ, have begun to take their leave, which for these merchants is an exceptionally evil omen. I would almost wager my combined bliss that they shall shortly stand before the people like a daughter that perpetually puts on the moral and pious robe, until caught out as a buxom whore. Or they shall have to strike good deals, which of course shall be more arguments against them.

"And so the Lord shall at the right time purify His doctrine in a way that shall with the speed of lightning bounce into all the world's eyes! On the whole however, it harms no one if he permits himself to belong to the Roman woman, for I can assure you that the Lord is well-pleased with the Roman lambs. But what has not so far taken place now stands at the door!

"Hence all glory to Him who constantly leads His own like the hen her chicks! I assume you are now in the clear about the woman of Rome. And so turn now exclusively to Jesus Christ, so that full light would come to you forever." (From Hell to Heaven, chap. 116)

Confession of sins and remission of sins

"Where the confession of sins to a priest that you touched on is concerned, it is bad and should be condemned in its present form, for it does not reform men but merely makes them persist in their sins to the end of their lives. Yet again I also am not saying anything against a person who is weak and sick of soul faithfully confessing his weaknesses and faults, so that a man who is sound and strong in the light can then, out of pure love for a fellow man, easily provide him with the true means that will help the weak man's soul to grow strong and a. In this way, one man can become another's true saviour of soul. Yet I also do not make this a law, but merely give you good advice; and whatever I do, you shall do as well, and teach the truth to everyone." (THE GREAT GOSPEL OF JOHN vol. 8. 43, 4)

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„The best way of achieving remission of sins is no longer to commit the sins, and truly to repent of those committed in the past, to give alms to the poor for this, and forgive all one's enemies from the heart and pray for them in the spirit and in truth. For when a man repents of his sins, I, too, repent of having to punish him for them. Alms will in any way cover the greatest multitude of sins. And who forgives shall also be forgiven, and if his sins were as the sand of the sea and the grass on the ground. Those then are the only ways in which any sinner can achieve forgiveness of sins without any need for confession, and there are no others." (Himmelsgaben II p. 321 f.)

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"[1] I SAID: "Precisely for this reason you have to proclaim the truth to the people. Whoever will accept it, will be free and blessed. However, those who will not accept it will therefore continuously remain in their sins and in the judgment and the spiritual death thereof.

[2] I do not compel you to teach these truths of life to all people in a very short time, so that they also should live completely according to it. For the time being I only have given this to you in order to understand the secret of God's Kingdom, and not also in this time to all the terrible blind people. Later however, you will meet a great number of people who will join you with all diligence and who will work together with you for the sake of the truths that I have proclaimed to you.

[3] However, concerning the confession of guilt before the priests as such that was mentioned by you, as they are now they are wicked and thus completely objectionable because they do not improve the people but they only make the people to persist in their sins until their end. But I am not against it when a weak person, whose soul is sick, will voluntarily and honestly confess his weaknesses and faults to someone with a healthy soul who is stronger than him, because the healthy person who is strong of light can then out of true neighborly love easily convey to him the real way by which the soul of the weak fellowman can become stronger and healthy. Because in this way, a person can be a real savior of souls. However, I am not making a law of it, but with this I am only giving you a good advice. And whatever I am doing, do likewise and convey the truth to everyone.

[4] The confession of sins alone will not purify a person from his sins, no more than when a physically sick person will be made healthy when he tells the doctor about his disease and how he has caught it, even if he does it in all sincerity. But he should listen to the advice of the doctor who is wise and has much knowledge, and then also follow the advice faithfully and avoid everything in the future that was the cause of his disease.

[5] So it is also good when in a community every brother knows the other, his strong as well as his weak points, so that, concerning the soul, and also physically, one can and want to support the other according to the full truth. However, the one who does not want to tell anything because he thinks that with his confession he might offend anyone should not be provoked by anybody to confess his weaknesses.

[6] But if anyone among you is wise, and his spirit reveals to him the weaknesses of the weak and fearful brother, then the wise one should give him privately a good advice and assist him by word and deed to help him out of his hidden need. Then his reward will not be kept away from him.

[7] However, let everyone have his free will and force no one, for now you know that every moral compulsion is completely contrary to My eternal order. What I am not doing, you also should not do.

[8] And now we have spoken the right words about the sincere confession of weaknesses and secret sins. Everything that is above or below that is against My order and is evil.

[9] But you should not treat the weak brother who trustingly has been sincere to a stronger one among you, with a threatening face as from a judge, but always openly tell the truth to him with all love and friendliness, and also convey to him the means by which he easily and safely can be healed. Then he will not be discouraged and will be a grateful student of the free truth. But when you will approach him with all kinds of sermons of penance, you will not only accomplish little or nothing with him but will make him more miserable than he ever was before.

[10] Unfortunately, in later times it will however happen that confessions of guilt before the false prophets will be more practiced than they have ever been among the Pharisees and arch-Jews, and this will lead to the fall and the judgment of the false prophets who work in My name. Because those will tell the people – as the heathens are doing – that God has given the authority only to them to forgive all sinners their sins or to hold them accountable for them. In this way, in return of big offerings, they will declare their blind favorite ones to be blessed and holy for all the Heavens.

[11] When that will happen, the time will soon be near wherein the great judgment over the new paganism will take place. Therefore, be careful with the open confessions, so that they[3] would not too easily imitate you with an even more wicked mentality than it is the case now with the Pharisees and arch-Jews.

[12] I also have told you once – and more precisely to My old disciples – that you can forgive those who have sinned against you, and that to those to whom you have forgiven their sins here on Earth must and will also be forgiven in Heaven. However, if you, because of an unmistakable incorrigibility, would have a good reason to hold them accountable for the sins that they have committed against you, then they also will be accountable for them in Heaven.

[13] We already have seen before that you have only the right to hold sinners accountable for the sins that they have committed against you when you have forgiven them already 7 times 77 times before.

[14] If you as My nearest disciples are only receiving the right from Me to hold accountable for or to forgive on the mentioned manner the sins of those who have sinned against you, then it is clear that no priest can ever have the right from God to forgive or to hold them accountable for the sins who have been committed against them.

[15] Of the one for instance who has sinned against Caiphas, Caiphas can also forgive the sins or, dependent on how the case looks like, hold them accountable for it. However, the one who has sinned against Herod, he has nothing to do with Caiphas, nor he with him, but only with Herod. The one however who sins against the temple, should see how he could put matters straight with the temple.

[16] But by this I do not mean of course the temple as it is now, but as it was during former times, for now also I would be a sinner against the temple, just like all of you are, and therefore we also do not have to make a confession of guilt to the temple. Because now, we are the supreme true temple

of God, and the one down there has become a den of murderers. For this reason, the harvest of its evil fruits that it has sowed on its fields will begin soon. Then one will not harvest grapes or figs from its thorns and thistles.

[17] However, how the situation is now with the temple – mind you, in the name of Jehovah – so will once – and even much worse – the situation be in My name with the new paganism. But the harvest of its fruits will turn out to be much worse than the harvest of that temple down there.

[18] It will certainly not be your fault concerning the new paganism, just as it is also not the fault of the prophets when the temple down there has become now the way it never should have been. But all guilt will be from the side of the people whose comfortable laziness did not allow them to walk independently on the ways of the truth, but instead they preferred to let others – namely the so-called priests – walk on the ways of the dirty sacrifices that were given to them, who however are also not walking on the ways of the truth but only on the ways of deceit and lie. There, one completely blind person will lead the other, just as long as the two will come to a pit and then both will fall into it.

[19] Now that you have heard this from My mouth, you should also understand it according to the full truth, and let yourselves never be tempted by the laziness of the highly ranked ones. For he who does not want to work, will also not eat of the meal of life."

[20] The scribe said: "Well now, that was extremely clearly spoken by You, and the truth of that which You have spoken is very plain. If Moses and the prophets had also spoken so clearly to the people as You, o Lord and Master, have now spoken to us, then the whole Jewry would look quite different than how it looks like now in this evil time. When Your teaching will be known among the people, it certainly will forever bear quite different fruits, for from our side this teaching will really be conveyed to the other people as little differently as the stars at the sky are unchangeably coming up and are going down. We only ask You, o Lord and Master, never to leave us with Your mercy and help, as well as those who will guide and steer Your people after us." (THE GREAT GOSPEL OF JOHN, Book 18, chap. 91)

Proper fasting and prayer

"[2] We were eating and drinking cheerfully, and when the wine was making the tongues of the guests more loose, the known Jewish Greeks begun to speak among themselves about the Jewish laws of fasting, and one of them made the following remark: "Since the time of Moses every year the Jews kept certain days and also whole weeks wherein they had to fast. The prophets had to fast many times, for in this way their body received less attention and their spirit became more open and clear. Also the seers had to fast a lot and often in order to receive clear dreams and insights. The one who wanted to receive a special grace from God had to make a vow to God, that he, during a specific time, would fast and pray until God would hear him, and the one who made this vow to God, keeping and fulfilling it, always received also the grace from God that was asked for. This is what we know from the Scripture.

[3] But now, under these new circumstances, this is now no more relevant among us. It seems that the Lord and Master wants to abolish the old commandment of fasting now completely, as well as

the making of vows. Since we have been with Him and around Him continually now for a long time, and we already have received many pure divine teachings from Him and have seen many wonders that He performed, but about the old commandment of fasting He still did not make any special announcement, and we and also His first disciples did never fast anywhere and also have never had any special prayers. So it would be a good thing to know from His mouth what is the case with the old commandment of fasting."

[4] After this remark, one of them turned to Me and asked about the old commandment of fasting.

[5] I looked at him and said: "At some other time I also have told you something about it. Only, you have already forgotten it – like so many other things – and so I am saying it once more to you. I do not abolish the old commandment of fasting. The one who fasts with the right attitude is indeed doing a good work in itself, for by sincerely fasting and praying to God, the soul becomes more free and spiritual. But only fasting and praying will save nobody, but only by believing in Me and doing the will of the Father in Heaven, just like I am announcing and have announced it to you. But this, everyone can also do without the mentioned fasting and without the abstinence of certain foods and drinks.

[6] The one who possesses a lot and practices true neighborly love is truly fasting, and that fasting is pleasing to God and is useful for the eternal life of man. He who has much, let him also give much, and he who has little, let also him share the little he has with his fellowman who is still poorer than he is. Then he will gather for himself treasures in Heaven. Giving in itself is already better than taking.

[7] However, the one who truly wants to fast for God, so that it is useful for the eternal life of his soul, should, out of love for God and his fellowman, refrain from sinning, for sins are burdening the soul, so that it can only raise itself to God with difficulty.

[8] The one who – like the Pharisees and other rich men – celebrates revelries and orgies, and who is deaf for the voice of the poor, is sinning against the commandment of fasting, and so also does every fornicator and adulterer.

[9] If the sensuous forms of a young girl, or even of the woman of another person, is attracting you and brings you into temptation, then turn away your eyes and restrain from the lusts of the body, then by this, you have truly fasted.

[10] If someone has offended you and made you angry, then forgive him. Go to him and agree with one another, then you have validly fasted.

[11] If you do good to the one who has done wrong to you, and bless the one who curses you, then you have truly fasted.

[12] What goes into the mouth to feed and to strengthen the body does not defile man, but that what often comes out of the mouth, like calumny, slander, dirty talks, backbiting, cursing, false witnesses and all kinds of lies and blasphemy, are defiling man. And whoever does that, is actually breaking the true fasting.

[13] For truly, fasting means to deny oneself in everything, to take the appointed load on his shoulders with patience and to follow Me, for I Myself am humble and patient with all My heart.

[14] But if someone is eating now this or that to satisfy his hunger is not important. Of course he has to take care that the foods are clean and also very well eatable. Especially with the eating of meat you should be careful if physically you want to stay for a long time and continuously healthy. The meat of suffocated animals is not healthy for any human being, for it stimulates bad spirits in the nerves of the body. The meat of the animals that are defined as unclean should only be eaten when they are prepared in the way that I have already shown to you.

[15] When you will go out into the world in My name and will live among all kinds of foreign nations, then eat whatever will be set before you. But never eat and drink immoderately. Then you will fast the right way. All the other things are only superstition and a great foolishness of the people from which they have to be liberated, if they want.

[16] Now concerning prayer, the way the Jews are doing it, this has not only no value for God, but is an abomination to Him. To what purpose are those long prayers for God, the all wise One, especially when they have to be paid to certain privileged praying men who pray for others, for only their prayer is supposed to be strong and effective enough? I say to you: If a 1.000 of such praying men would pray during a 1.000 years, rattling off their prayers to God, then God would answer those even less than the braying of a hungry donkey, because such a prayer is no prayer but only the quacking of frogs in a swamp, for it has no purpose and no meaning, and will also never have one.

[17] God in Himself is a Spirit of the highest wisdom and He has the very deepest and clearest mind, and is the eternal Truth Himself. So **he who wishes to pray to God effectively, must pray in spirit and truth**. However, **only the one who is going into the quiet love chamber of his heart, and in it, will be worshipping and invoking God, will be praying in spirit and truth**. And God, who perceives all hearts and kidneys, will surely also see into your heart and recognize for sure how and for what you are praying and asking, and He will give you what you have so truly prayed for in spirit and in truth.

[18] The complete true prayer however, consists in keeping God's commandments and, out of love for Him, acting according to His will. Whoever will pray like this, prays truly and prays without ceasing. So also, all the heavenly angels are praying to God without ceasing, because they always are doing the will of God.

[19] God does not want to be worshipped, honored and praised with psalms and psaltery, with harps, cymbals and trumpets, but only by your dynamic, fully zealous activity according to His word and His will.

[20] If you look at God's works and you will continuously discover and recognize His love and wisdom in it, growing in love for Him by that, and will become continuously wiser within yourself, then you also are truly praying, and you are giving true glory to God. All the other things, what you have understood until now by praying, are totally empty, void and without value for God.

[21] Now you know what it means to truly fast and pray. Then do not ask anymore why Me and My disciples are not fasting and praying in the manner of the blind Jews and Pharisees. However, we pray and fast unceasingly in spirit and in truth. And so, it is very foolish to ask Me why we are refraining from praying and fasting according to your old useless manner.

[22] My disciples will also not fast as long as I, as the true bridegroom of their souls, am in their midst and with them. However, once that I will be no more in their midst and with them, they also

will fast with their stomach, when the lack of love of the people will give them little or often also nothing at all to eat. But as long as they are with Me now, they will not suffer hunger nor thirst. "

(4. PROPER FASTING AND PRAYER, THE GREAT GOSPEL OF JOHN Book 17)

The right penance

"[1] ALL of them said: "Yes, truly most wise Lord and Master. Thus the true and perfect penance is and remains the only real cure for the soul (sacramentum), and all the rest is nothing and has no value for life. This we all can see now well and very clear. But what do You, o Lord and Master, think about the strict penance in sack and ashes? Are the sack and ashes necessary for a strict penance?"

[2] I said: "These are quite as unnecessary as it was unnecessary from your side to ask Me about this, since I have already told you clearly wherein the true and for Me valuable penance of a sinner consists. What kind of sanctification can a sack and ashes offer man for his soul? A sack and ashes were instituted by the elders as symbolic images under which the right penance has to be understood, because the sack stands for the outer humility and the ashes for the true inner humility of the soul. But only the carrying of a sack and the strewing of ashes on the head has given man quite as less sanctification as fasting and castigating. Like a soldier who creeps away in a safe hole out of fright and fear for the enemy instead of courageously accepting the fight against him, will most probably not be crowned with a crown of victory.

[3] For this reason: away with sack and ashes, away with castigating and fasting, and away with the sacrificing of goats, and away with all the other temple sacrifices for the forgiveness of sins, for those do not have the least of value for life for Me. However, instead of this, one should display a firm and inflexible will for a true inner improvement of life, as well as a living love for God and fellowman, and the full faith in God and His incarnation in Me, for only this sanctifies man and makes the soul strong, giving him to live entirely in My Spirit that prevails in him.

[4] Remain with this, and teach it also to all other nations, then you will save Me from sending the threatened judgment over all the heathens in later times. However, you should not shudder and tremble before the people, but with a good and courageous will you should proclaim to them openly the full godly seriousness of the truth. And even if you should not be able to oppose effectively and successfully all the heathens in a short time, the pure truth will very well be able to do that in future times. Because the great judgment over the kingdom of the lie that I have announced, consists in the victory of the truth. And that will not be a different truth than what I am proclaiming to you now.

[5] During that time, I will again awaken men and even virgins who will be transmitting this truth out of My mouth as pure and as clear into their heart as I am proclaiming it to you now with My physical mouth, and that truth will be the mighty and relentless judge over all the blind heathens.

[6] Thus, no more sack and ashes, but the full truth in everything and a firm will.

[7] And so, My disciples and friends, I have spoken to you now fully clearly and not in images, and so you should also clearly understand and grasp it, more precisely through action, for knowledge alone is of little or no use at all for the soul. But whoever offers a real sacrifice through the action of

the truth, will receive eternal life.

[8] And now, tell Me once more if there is still a dark foolish thing bothering you, and if in full truth you have understood these clear words of Mine. However, I do not ask you this as if I should not know how and if all of you have understood all this, but I am only asking you this so that you also should ask in your heart how the truth is formed in you, because only this belongs to your own life. And now you can speak again."

[9] All of them said as if with one mouth: "O Lord and Master, we have now all well understood everything that You have explained to us and we can also see the full truth of what has been said and what has been explained. Therefore, we also will execute it in course of time – in the first place for ourselves – and we will also announce it to the other people who are of good will. But nevertheless we strongly doubt if the many very blind people will joyfully accept this golden light truth as such. Because he who can see, will certainly always experience joy at the daybreak, but for completely blind ones the night and the day are nearly the same.

[10] Yet, there are a great number of people who are completely blind in spirit and are only feeling happiness in the old mysterious ceremony, thinking that they are sinning against God – who they never knew – if they have to give up one or the other thing of the old customs, and consequently have to lay off the old man as an old, half decayed garment and have to put on a completely new garment.

[11] With such people it will be difficult to talk to and to act, and this can be easily foreseen, for he who has not already walked on the way of many experiences and did not come to a clearer thinking, will therefore also not completely accept this shining truth as such into his heart. But because of the old rusted habit he will hold on to the ancient mystery. He will consider the old manners and customs as a religion that has to be supremely honored above everything else, and will finally consider these new, shining truths as heresies and will despise and persecute them. And so, it will become difficult to proclaim these shining truths to the very many blind ones and to persuade them that these are also valid for them.

[12] So there is an old custom with the Jews according to which they have to make a confession in front of a priest, so that he can know his sins as well as his good works, weighs out the pro's and cons and compares them, with the help of which he can establish the penance and the sacrifices of purification for the atonement of the sins. Now the one who has shown himself in such a way to a priest, and furthermore has also done and accomplished that which was imposed by the priest will then consider himself as completely purified and justified before God. But if one will take a closer look at him, then he is and remains after such purification still completely the same incorrigible person, and until his next confession he not only commits the old sins again but often also a few new ones. And from this, it is clear that this old custom of purification is not only making the person not any better but often only worse than what he was before.

[13] But if one would try to act against this old nonsense and to teach, he will have to flee if he does not want to be stoned. What do You, o Lord and Master, have to say on this?" (THE GREAT GOSPEL OF JOHN Book 18, chap. 90)

Superstition

[10] Unfortunately, in later times it will however happen that confessions of guilt before the false prophets will be more practiced than they have ever been among the Pharisees and arch Jews, and this will lead to the fall and the judgment of the false prophets who work in My name. Because those will tell the people – as the heathens are doing – that God has given the authority only to them to forgive all sinners their sins or to hold them accountable for them. In this way, in return of big offerings, they will declare their blind favorite ones to be blessed and holy for all the Heavens.

[11] When that will happen, the time will soon be near wherein the great judgment over the new paganism will take place. Therefore, be careful with the open confessions, so that they³ would not too easily imitate you with an even more wicked mentality than it is the case now with the Pharisees and arch Jews.

[12] I also have told you once – and more precisely to My old disciples – that you can forgive those who have sinned against you, and that to those to whom you have forgiven their sins here on Earth must and will also be forgiven in Heaven. However, if you, because of an unmistakable incorrigibility, would have a good reason to hold them accountable for the sins that they have committed against you, then they also will be accountable for them in Heaven.

[13] We already have seen before that you have only the right to hold sinners accountable for the sins that they have committed against you when you have forgiven them already 7 times 77 times before.

[14] If you as My nearest disciples are only receiving the right from Me to hold accountable for or to forgive on the mentioned manner the sins of those who have sinned against you, then it is clear that no priest can ever have the right from God to forgive or to hold them accountable for the sins who have been committed against them.

[15] Of the one for instance who has sinned against Caiphas, Caiphas can also forgive the sins or, dependent on how the case looks like, hold them accountable for it. However, the one who has sinned against Herod, he has nothing to do with Caiphas, nor he with him, but only with Herod. The one however who sins against the temple, should see how he could put matters straight with the temple.

[16] But by this I do not mean of course the temple as it is now, but as it was during former times, for now also I would be a sinner against the temple, just like all of you are, and therefore we also do not have to make a confession of guilt to the temple. Because now, we are the supreme true temple of God, and the one down there has become a den of murderers. For this reason, the harvest of its evil fruits that it has sowed on its fields will begin soon. Then one will not harvest grapes or figs from its thorns and thistles.

[17] However, how the situation is now with the temple – mind you, in the name of Jehovah – so will once – and even much worse – the situation be in My name with the new paganism. But the harvest of its fruits will turn out to be much worse than the harvest of that temple down there.

[18] It will certainly not be your fault concerning the new paganism, just as it is also not the fault of the prophets when the temple down there has become now the way it never should have been. But all guilt will be from the side of the people whose comfortable laziness did not allow them to walk independently on the ways of the truth, but instead they preferred to let others – namely the so-

called priests – walk on the ways of the dirty sacrifices that were given to them, who however are also not walking on the ways of the truth but only on the ways of deceit and lie. There, one completely blind person will lead the other, just as long as the two will come to a pit and then both will fall into it.

[19] Now that you have heard this from My mouth, you should also understand it according to the full truth, and let yourselves never be tempted by the laziness of the highly ranked ones. For he who does not want to work, will also not eat of the meal of life." (THE GREAT GOSPEL OF JOHN Book 18, chap. 92)

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"The third kind of so-called vision derives from the highly superstitious assumption that particular natural occurrences have a prophetic connection with an event which will take place in the future. It should not be new to you to what inconceivably foolish secret intrigues some people resort to in order to find out in advance something about their ill-fated future.

The first fools are the calendar-makers, who, without an iota of wisdom and often in a most ridiculous manner, try to predict the weather for each and every day. Among these are some who date these days in accordance with so-called critical days. Who is the Lord of the weather, I or the critical days? Or would you consider Me so unwise as to establish particular days of the year as harbingers of future weather?

Human beings judge future weather in accordance with these critical days, but they do not know the great critical days of their hearts, which would reveal to them the main weather of their future eternal life. People would act properly if they observed more the circumstances of their hearts and gained the understanding that there is continuous bad weather in their hearts, which probably originates from such multifarious critical days as those of play, of eating, of drinking, and of fornication, followed by days of idleness, of hard-heartedness and slander, and many other such days.

Human beings should take such critical days into consideration; then many storms, lightning, thunder and hail, and snow and ice upon their hearts would not happen. And if such bad thunderstorms did not occur, the spirit could step out of his little chamber into the free world of the heart, and proclaim to the soul the critical day of eternal life. As long, however, as the aforementioned critical days cause these evil things in the heart, people will remain what they were, namely animals, such as will hardly be accepted in Heaven.

There are also human beings who consider weather-makers to be sorcerers or black magicians of some variety. These weather-makers offer all kinds of folly under the title "Remedies for the Weather." In the first place, among the remedies for dispersing bad weather are the so-called weather-masses of Roman Christianity. A second remedy is the so-called blessing of the fields, either by the local clergy or a mendicant friar, whose blessings are supposed to be much more effective. The third remedy against approaching thunderstorms is the so-called ringing of the storm alarm (usually the ringing of bells. - ED.), besides which there is shooting with blessed gunpowder, the burning of willow-catkins as incense, the burning of blessed candles, and finally the erection of high weather crosses which are supposed to pose an obstacle to the weather witches.

Through what dreadful nonsense does the common man stray away completely from the fact that God is the only Weather-Maker, and all one has to do is ask God for good weather?

This kind of superstition has very severe consequences, since the part of mankind that still has a good heart will utterly lose confidence in God. And that is the impact of Hell, which in this manner takes charge of the minds of human beings. Light should be given to the nations, and not darkness. At the proper time, I Myself will ignite a light for these nations, and they will then know how to thank these benefactors of darkness properly.

Another kind of superstition that falls into this category consists of the so-called symbols of fortune or misfortune, to which almost all human beings, especially those of the Roman Catholic religion, pay attention. Such folly may exist from the highest class of society down to the lowliest of farmer's huts. These symbols are a legacy of the heathens. The cause is that such folly is affected mostly by evil spirits that descend from heathendom, and such are not considered to be an error of the soul. They have not developed sufficiently fully to be in Hell; they do, however, still possess free passage to the Earth's surface in order to obtain proper knowledge and become better beings. These spirits join with many human beings, attach themselves to their physical bodies, and affect with their heathendom the roots of the soul, through which the soul then reaches these foolish assumptions. Many people, however, understand that these things cannot possibly be based on truth; but when they encounter such an occurrence, they begin to doubt their understanding, in the opinion that there might be some truth to it. A true Christian should never entertain such doubts.

A much more evil sort of tool for unraveling the future is "fortune-telling" with cards. This evil game has caused many people much unhappiness. That is why everyone should avoid such fortune-tellers. There are as many major devils on their premises as there are cards. If a fortune-teller predicts something which does come true, it is accomplished with the help of evil spirits. Avoid those prophets or prophetesses lest you become prisoners of Hell.

A newer kind of unveiling of the future is attempted through mediums. When a medium has reached the desired deep sleep through magnetization, the magnetopath should only record such information as the medium provides voluntarily. The medium should not be coerced to speak, since coercion is very harmful to the health of the medium; wait patiently until the medium begins to speak on her own. You may ask a question only when the words she utters are not clearly understood.

Medial exploration through the laying-on of hands should be carried out only by believers on believers. When some conceited, godless pundit places a person into a magnetic sleep by means of artificial manipulation in order to gain some particular information or to conduct some scientific experiment, such a magneto-path is a devil. It would be much better for such a medium to be possessed by a real devil than to be abused by a godless magnetopath without conscience.

I tell you this so that you will know what to do if you are ever subjected to such a stale. I will bless every magnetopath who places his hands upon the ailing in My name so as to bring them healing. But the other kind of miracle-workers and futurologists had better stay away from Me.

Also, you should make everyone aware that they should not reveal the future to other people through such special means until they are mature enough to judge such predictions properly. Definite predictions about the future are not only harmful in the highest degree for every soul but

are also nonsensical, since a definite future does not exist because everything is in accordance with the free will of human beings.

I gave every human being a free spirit, and every human being should make every effort to affect the rebirth of his spirit. When this comes to pass, the future will be revealed to such a person. But as long as that has not happened, there is actually no "future" for such a human being. Above all, seek the kingdom of God; everything else will come by itself." (chap. 68 & 69, Earth and Moon)

The deeper truths of the Scriptures. The real phariseic attitude towards God

"[7] The present Jewish priests are now and then perceiving such rather comparable reflecting image of the deeper lying truths of the Scripture, but because their heart and mind is all too soon and too easily disrupted by the winds of all worldly worries, also the mirror that must take up the spiritual things and truths from the sphere of the inner, spiritual life of their heart and mind is disrupted and disturbed. Thus they cannot perceive and recognize the hidden truths in the Scripture, and they immediately throw themselves into the arms of every worldly delight.

[8] They absolutely do not think anymore about the moments of light they had, and they go on guzzling during their whole earthly life. And when they are warned that they are on the way of ruin, then they are full of vexation and anger, and they persecute the One who has come to them in full lowliness, love, meekness, patience, humility and in full goodness and compassion." (THE GREAT GOSPEL OF JOHN, Book 22, chap 62)

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"See, these people worship Me with their lips and in idle, dead worldly ceremony, but their hearts are far away from Me." (THE GREAT GOSPEL OF JOHN 209,4)

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"The work of outward appearance and of ceremonial means more to them than the living one himself, who is speaking to them." "Let all that go - hold only on to love." (Interpretation of Scriptures 108 f.)

Circumcision. What hollows the man. Conditions for the forgiving of sins

"[13] I said: "He who is a Jew and is circumcised will also always remain circumcised, but circumcision in itself is nothing and has for nobody any secret or particular magical hollowing value for the soul.

[14] Man is hollowed by nothing else except by the living faith and its actual love for God and the fellowman.

[15] However, he who has sinned against God and against his fellowman should acknowledge his sins with true repentance, ask God seriously for forgiveness, make up for the injustice that he has caused to his fellowman, and further stop from sinning. Then subsequently he is fully purified. For when he makes up for the evil and refrains from sinning, it is evident that also his sins are forgiven.

[16] However, he who will not do that, will continuously remain entirely in all his sins and its bad consequences, even if 10.000 goats would be slaughtered and be thrown into the Jordan. This and also all the other outer means of purification do not improve nor hollow man in the least, but only his true and sincere acting according to My teaching, and the belief in his heart in the one, true God, and thus in Me. (THE GREAT GOSPEL OF JOHN, Book 18, chap. 88)

The only valid outer sign - The Baptism in the name of Father, the Son and the Holy Spirit. No outer way of purification. No paid blessings of marriages

„[17] I have already told you that you should baptize in the name of the Father, the Son and the Holy Spirit all those who earnestly and truly accept and are answering to My teaching and thus also Myself. For that, the laying-on of hands is sufficient, and as an outer sign of true, inner purification by God's Spirit a washing with clean water. And this is truly sufficient for Jews and gentiles.

[18] All the rest has from now on no more value in My eyes, just like an outer prayer with the lips – no matter how long it is – has no value for Me. He who wants his prayer to be answered must go into the quiet chamber of his heart and pray to Me in full faith, then I will grant him what he has asked for.

[19] I say to you once more, just as I have said already so many times before: search in everything only the truth, this will set you completely free.

[20] It is very good when man is keeping his body clean according to the teaching of Moses. Through uncleanness all kinds of malicious diseases will come in the flesh and in the blood, and these are causing dislike and grief in the still weak soul. But that which is cleaning the flesh from the dirt does not clean the soul from his sins. The Jews are indeed washing their hands before and after a meal and often also their feet, and we are often not doing that, and still we are cleaner with unwashed hands than the strict Jews with always washed hands and feet.

[21] And now, short and good: no outer way of purification has a hollowing effect on the inner man, but only the living faith in the truth, and the love and the good works thereof. Did you understand this now?"

[22] Peter said: "Then it is also not necessary anymore in the future that we should bless the marriages like the temple priests?"

[23] I said: "As such, not at all, because the marriage bond is sufficiently sealed by the mutual promise in the presence of the parents or other true witnesses. However, if in a community that you will have established in My name, you have marriages that you have recognized as good and will bless them in My name, then this will be beneficial as a confirmation of their commitment. This need only to be done as a service of love based on your good will."

[24] I am only giving you this as a good advice and not as a law. And therefore, you also should not make a law of it, because tonight I have shown you more than sufficiently what kind of negative influences that coercing laws have on souls with a free will, as well as its inescapable consequences. And therefore you should only act freely out of true and pure love and never out of a coercing commandment. Only from this, will My true disciples be recognized, namely from the fact that among one another, they only practice the free law of love, and are loving one another mutually, just as I am now loving you all.

[25] But such a paid blessing of a marriage by an authoritarian and proud priest in or outside the temple has for Me not the least of value, but only My greatest displeasure. And whatever is displeasing to Me is certainly also in contradiction with My order and is an evil and a sin that truly will bring no blessing to anyone. If you have well understood this, then do also act like it, then you will do well." (THE GREAT GOSPEL OF JOHN, Book 18, chap. 88)

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"[10] Therefore, you also should in future times not build any temples and altars for Me, for I will never live in the temples that are made by human hands, and I will not let Myself be honored on altars. He who loves Me and who will keep My simple commandments, is My living temple. And his heart, full of love and patience, is the true and living offering altar to My honor, which is the only thing that is pleasing to Me. All the rest is judgment, death and ruin." (34. The Lord gives rules of conduct for the faithful - THE GREAT GOSPEL OF JOHN, Book 22)

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«2. Say I: 'Friend, that which is the right thing for you and mankind at large I have already made known to you on the mountain today.

3. But for the keeping of same it requires neither the old House on the Mount, and still less a new one in town, but only your believing hearts and a firm and good will. [...]

9. [...] Whoever is offended - well, let him be offended and climb his mountain! Once he no longer finds anything there, he will start thinking of something better.

10. Do not in future build houses of prayer for Me but guest houses and refuges for the poor who can not pay you!

11. In the love of your poor brothers and sisters shall you be My true worshippers, and in such houses of prayer I shall be frequently among you, without you necessarily becoming aware of it; but in temples built for worshipping Me with the lips, as it has been till now, I shall henceforth dwell no more than man's intellect would in his little toe.

12. If notwithstanding you have to awaken your hearts towards Me and enter upon the right humility in an exalted temple, then move outside into the temple of My Creations, and sun, moon and all the stars and the sea, the mountains and the trees and the birds of the air, as also the fish in the water and the countless flowers of the fields shall proclaim My glory to you!"

13. Say, is not the tree more glorious than all the splendour of the temple at Jerusalem?! A tree is a pure work of God, it has its life and brings forth nourishing fruit. But what does the temple bring forth? I say unto you: nothing but arrogance, anger, envy, the most blatant jealousy and domineering; because it is not God's, but the vain work of man.

14. Verily, verily I say unto you all; he who shall honour, love and therewith worship Me by doing good to his brothers and sisters in My name shall have his everlasting reward in heaven; but he who henceforth honours Me with all kinds of ceremonies in a temple built especially for this shall also have his temporal reward from the temple! When however after the death of his flesh he shall come to Me and say: 'Lord, Lord, have mercy on me, your servant', I shall then say unto him: 'I do not know you; hence depart from Me and seek your reward with him who you served!' For this reason you too should henceforth have nothing more to do with any temple!

15. But in this present house you may always assemble in My remembrance, whether on a Sabbath or other day, because every day is the Lord's and not just the Sabbath, on which you can in the future do good just as on any other day.'» (THE GREAT GOSPEL OF JOHN, chap. 49, vol. 1)

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«1. The Lord: 'The most appropriate honouring of the Sabbath however is that you should be more actively engaged in doing good than on any other day!

2. Only the servants' work, being work for wages and reward from the world, you should henceforth perform neither on a normal week day and just as little on a Sabbath. Because from now on, every day shall be a Sabbath and every Sabbath a full work day! In this, My friend, you now have a complete rule on how you are to serve God in the future! - At that let us leave it!' [...]

4. Say I: 'It is not strictly necessary that the Sabbath be completely dropped, but only its follies! God the Lord does not require your services and honouring; for He has created the world and man without anyone's help and is only asking men to acknowledge and love Him with all their strength, and this not only on the Sabbath but every day ceaselessly! [...]

7. For it is God's will that men shall get more and more used to love-activity, so that once in the other life they will be capable of much work and effort and able to seek and find only in such activity true and supreme bliss. Would men ever be able to achieve this within themselves through idleness? I tell you: never!

8. On workdays, although he does work, man only practices selfishness, for then he works for his flesh and calls what he gains his own. Whoever wishes to obtain that from him must buy it through work or with money, or he would not get anything of significance from anyone. Therefore, if on workdays men cultivate only their selfishness and spend the Sabbath, as the only day on which they should practice love-activity, in the most inflexible idleness, the very serious question arises: When should or would people practice the only true divine service, which consists in loving service to the fellowman?

9. God Himself is not even for a moment idle, but constantly active for mankind and never for Himself. He does not need an earth for Himself, nor a sun, a moon, all the stars nor anything contained therein or going forth from same. God does not need all that. But all the created spirits and men do need it, and for their sake the Lord is continually active.

10. If the Lord, whose work goes on every day and who is continually active for mankind, wishes men as His children to be like Him in everything, how can it ever have been His will that after six selfishly spent days men should on the seventh serve Him satisfactorily by absolute idleness and honour Him, the eternally active One, through indolence?» (Chap. 50, vol. 1, THE GREAT GOSPEL OF JOHN)

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«5. If however, when teaching the people in My name, then always do as I do, first through good deeds and then with plain and simple words, and you shall therewith soon count many true disciples.

6. But if you dress yourselves up in mysteries way beyond the stars, and try to impress upon men that you are called of God to judge, bless or curse them, and besides that get angry if My angels don't want to support you therein, then it must be clear to you that such conduct is not at all My will as revealed to you, but that you have created a new order and from this tried to build a safe church in place of the old Mosaic one, before which your lambs were to bend their knees already from afar.

7. Behold, thus it was with the mosaic church, and when it had been fenced in, it did not bring any or only little, and usually stunted, fruit.

8. I am now giving you a completely free church that does not need any other fencing than with everyone his very own heart wherein the spirit and truth are dwelling and where alone God wants to be recognised and worshipped.

9. Because I gave you My Spirit first, you shall not imagine yourselves by a hair's breadth better than any other person, and you shall not make any particular office of this gift as is done by the heathens and the twice as dark Jews and Pharisees for there is but One who is your Master and all of you are equal as brothers and sisters, and there shall never be any discrimination among you. » (THE GREAT GOSPEL OF JOHN vol. 1, chap. 203)

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«1. Before we boarded the ship, one of My disciples came to Me asking for My permission to bury, before we left, his father who had died so suddenly the previous night [Mt. 8:21]. I, however said to him, 'You better follow Me and let the dead bury their dead.' [Mt. 8:22]. And the disciple immediately refrained from his request and followed me into the ship, for he understood that it is

better to be concerned with life than with death - a futile concern - indeed, best suited for the dead, for all those who make much of funeral pomp are more or less dead. They pay their respect to death and the honour of death is most important to them.

2. Man's true death is selfishness and its spirit is pride which above all craves for glory. Thus, the pompous funeral of a deceased is nothing else but the last display of pride of a person who has been spiritually dead for a long time.» (Chap. 103, THE GREAT GOSPEL OF JOHN vol. 1)

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«14. Says the angel, 'But if a soulless and even more spiritless body which is almost pure matter does not and cannot take nourishment, it is obviously the soul and its living spirit that take food. Since the body being no more than an instrument for the soul does not need any nourishment for itself, it is the soul with its spirit that takes nourishment from the earth as long as it dwells in the body and sustains the latter by letting it eat its excrement. For the body is nourished with the soul's excrement. (Chap. 206, THE GREAT GOSPEL OF JOHN vol. 1)

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“2. Say I, 'The angel has spoken truthfully, this is how it is. Therefore, feasting and carousing makes the soul itself sensuous and material. It is surfeited, the body cannot absorb all the soul's excrement and as a result this stays in the soul, oppresses and frightens it, so that it makes every effort to rid itself of the too much accumulated excrement. This is done through all kinds of unchastity, fornication, adultery and so on.

3. However, since these things offer the soul a certain stimulus for lust it keeps becoming increasingly lustful, turns more and more to feasting and carousing, becomes finally most sensual, absolutely ignorant in spiritual things and as a result hard, unfeeling and in the end evil, proud and arrogant.

4. For, once a soul has lost its spiritual worth - and it had to lose it through the here described way of life - it begins to literally erect itself a throne from excrement and finally even finds honour and authority through the fact that it is so rich in excrement.

5. I tell you: All people who in the world enjoy the things that please their sensuality are over their ears and eyes in their thickest dirt and, therefore, spiritually completely deaf and blind and no longer want to see, hear and understand that which would be of benefit to them.

6. Therefore, you should always be moderate in eating and drinking to avoid falling ill in your soul so that this may not perish in its excrement.' [...]

«8. Say I, 'He who fasts at the right time does better than the one who is always feasting. But there is still a difference between fasting and abstaining. A really proper fasting consists in abstaining from sin and in all worldly things denying oneself with all one's might, carrying one's cross (in those times figuratively: misery, want and oppression) and following Me without being too scrupulous in eating and drinking, but also not exceeding what is needed by indulging. All other kinds of fasting has little or no value at all.

9. For there are people who by a certain mortification of their body wish to penetrate into the world of spirits and with their help conquer the forces of nature. That is then not only useless for the soul, but extremely harmful. There the soul falls from the tree of life as an immature fruit whose core of life is always rotten, hollow, empty and thus dead.

10. Such a mortification and fasting is therefore not only no virtue, but it is a very gross sin. »

(THE GREAT GOSPEL OF JOHN vol I, chap. 207)

The situation of the Christian Churches

„They are looking for Me everywhere in the churches, but not on the road of life, where their actions are supposed to bear out what they so frequently profess in their churches." (Lord' Sermons 202 f.)

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"The Kingdom of God can of course never come from the external church, for it is the real, inner, eternal life of the spirit. But this external church is by my design and provision a protection for the inner church which can be easily found by any who wish to find it. And it makes no difference which outer church they belong to - so long as it somehow speaks in My name and of My word." (Himmelsgaben II, p. 375, 8) "

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Do not, however, curse the whole tree because its bark has died." (Himmelsgaben I, p. 98) "

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If you wish to become apostate (i.e., leave the church), this will little benefit your brothers." (Himmelsgaben I p. 99)

The meaning of bread and wine. About the ceremonies

"[1] Immediately Lazarus ordered new wine and said: "The great and the very exalted teaching which we have now heard from Your godly mouth must also be confirmed by a new wine and be sealed in our heart."

[2] I said: "You are right about that, friend and brother Lazarus. All that which is good and true has its complete correspondence in bread and wine. Therefore, you can be assured that after Me when you moderately will be using bread and wine in remembrance of Me, that I will be in the spirit, as now in the body, personally among you My children, brothers and friends until the end of all times of this Earth. Surely, you will not always see Me with the eyes of your body, but then still, your heart will tell you: 'Rejoice, for your Lord, God and Father is among you and is blessing the bread and wine for you. Therefore, be joyful and cheerful in His name, and remember by that the poor brothers and sisters, and more precisely the poor in spirit.'

[3] When your heart will give you such a stimulation, remember and belief always that I will be personally among you, and whatever you will then ask Me which is good and true for the life of your soul, I will always very willingly give it in a well understandable way.

[4] Thus, those who will greet Me with great love in their heart will soon be able to convince themselves also with their eyes that I really am personally among them. And what I am saying and explaining here to all of you is also fully valid for all your true and faithful followers. But give Me the new wine now, for I have become thirsty."

[5] Then a very fresh and very good wine was served. I drunk, and also the others were drinking and praised the wine that by My will had been made well savored with herbs and sweetened.

[6] When we strengthened ourselves in this way, the scribe asked once more if I was now disposed to give him an answer to what he had asked Me.

[7] I said however: "Friend, there are still other things which are more important to talk about than the end of paganism. First, just let the morning come, and the Pharisees who are resting in the other room will depart from here. Then in the open air I will explain to you in images the how and when of the end of all that which is called world and paganism.

[8] But now we will, as already said, talk about something else that is more important for the moment than the sad and extremely distressed end of all that which is worldly and paganism. About what should we, according to you, talk firstly now, and of what are you all in real need to know and to believe?"

[9] Now Peter spoke once more: "Lord, I still have something – if ever I may speak also – and this I am asking You. Then I indeed have a question to ask You."

[10] I said: "Then speak, for everyone of you has now the right to speak and to ask."

[11] Now Peter said: "Lord, Moses has prescribed for the purification of sinners certain outer means that are well known to every Jew. Must we also make use of them? Do they have for man any power that is hollowing him, and are they absolutely necessary for the attainment of the eternal life of the soul?

[12] Must also the gentiles be circumcised if they accept the teaching, or is for them baptism sufficient? And besides the circumcision, must also the other means of purification be applied with the gentiles who have been converted to us?"

[13] I said: "He who is a Jew and is circumcised will also always remain circumcised, but circumcision in itself is nothing and has for nobody any secret or particular magical hollowing value for the soul.

[14] Man is hollowed by nothing else except by the living faith and its actual love for God and the fellowman.

[15] However, he who has sinned against God and against his fellowman should acknowledge his sins with true repentance, ask God seriously for forgiveness, make up for the injustice that he has caused to his fellowman, and further stop from sinning. Then subsequently he is fully purified. For when he makes up for the evil and refrains from sinning, it is evident that also his sins are forgiven.

[16] However, he who will not do that, will continuously remain entirely in all his sins and its bad consequences, even if 10.000 goats would be slaughtered and be thrown into the Jordan. This and also all the other outer means of purification do not improve nor hollow man in the least, but only his true and sincere acting according to My teaching, and the belief in his heart in the one, true God, and thus in Me.

[17] I have already told you that you should baptize in the name of the Father, the Son and the Holy Spirit all those who earnestly and truly accept and are answering to My teaching and thus also Myself. For that, the laying-on of hands is sufficient, and as an outer sign of true, inner purification by God's Spirit a washing with clean water. And this is truly sufficient for Jews and gentiles.

[18] All the rest has from now on no more value in My eyes, just like an outer prayer with the lips – no matter how long it is – has no value for Me. He who wants his prayer to be answered must go into the quiet chamber of his heart and pray to Me in full faith, then I will grant him what he has asked for.

[19] I say to you once more, just as I have said already so many times before: search in everything only the truth, this will set you completely free.

[20] It is very good when man is keeping his body clean according to the teaching of Moses. Through uncleanness all kinds of malicious diseases will come in the flesh and in the blood, and these are causing dislike and grief in the still weak soul. But that which is cleaning the flesh from the dirt does not clean the soul from his sins. The Jews are indeed washing their hands before and after a meal and often also their feet, and we are often not doing that, and still we are cleaner with unwashed hands than the strict Jews with always washed hands and feet.

[21] And now, short and good: no outer way of purification has a hollowing effect on the inner man, but only the living faith in the truth, and the love and the good works thereof. Did you understand this now?"

[22] Peter said: "Then it is also not necessary anymore in the future that we should bless the marriages like the temple priests?"

[23] I said: "As such, not at all, because the marriage bond is sufficiently sealed by the mutual promise in the presence of the parents or other true witnesses. However, if in a community that you will have established in My name, you have marriages that you have recognized as good and will bless them in My name, then this will be beneficial as a confirmation of their commitment. This need only to be done as a service of love based on your good will."

[24] I am only giving you this as a good advice and not as a law. And therefore, you also should not make a law of it, because tonight I have shown you more than sufficiently what kind of negative influences that coercing laws have on souls with a free will, as well as its inescapable consequences.

And therefore you should only act freely out of true and pure love and never out of a coercing commandment. Only from this, will My true disciples be recognized, namely from the fact that among one another, they only practice the free law of love, and are loving one another mutually, just as I am now loving you all.

[25] But such a paid blessing of a marriage by an authoritarian and proud priest in or outside the temple has for Me not the least of value, but only My greatest displeasure. And whatever is displeasing to Me is certainly also in contradiction with My order and is an evil and a sin that truly will bring no blessing to anyone. If you have well understood this, then do also act like it, then you will do well."

[26] Then Agricola said: "Lord and Master, then we Romans will also do well if we will handle our marriages likewise. And what is Your opinion concerning polygamy? Are You for or against it?" (THE GREAT GOSPEL OF JOHN, Book 18, chap. 88)

[1] See *The Natural Sun*

The right worship. No exaggerated awe, but love for God

"[2] When the 30 heard that from Roklus, they fell down in deep awe with their face to the ground and called out: "Honor to You, God on high! Holy and above all, eternally mighty is Your name! O Lord from eternity, do not reject us, children of Abraham, and be forgiving and merciful! Your holy will only, will be our law for the whole future according to which we want to act, live and die!"

[3] On this I said: "Now all this is very praiseworthy for Me, but in this position of yours I cannot speak with you. Stand up as free and wise thinking men and refrain from an exaggerated respect. For I did not come to you to let Myself be worshipped and honored as an idol by blind pagans, but to make known your God whom you have forgotten, and His will, to establish on Earth the Kingdom of God, the true Kingdom of eternal life, and to destroy the old shackles and dungeons of sin, the devil, the judgment and the death of the souls. That is why I want that men should not with a meaningless awe crawl as worms before Me, but as men who can and should become children of God, being free and open and straight up be gathered around Me as true friends and brothers, listening to Me and also talking with Me. And now that you have heard My wish and will, you should stand up and speak freely and openly with Me."

[4] When the 30, who still were lying with their face to the ground, heard that from My mouth, they slowly stood up, but were still all dizzy from sheer awe, and no one of them dared to ask Me something or request something.

[5] Since I could see that, I said to them: "Yes, friends, if you will always behave like that before Me, we surely will not be able to handle great matters with one another. Who has breathed in you such a ridiculous and useless awe for God? This you have learned from the pagan priests who worship idols. But God does really not want more than to believe in Him as the one only true and eternal living God, not to pronounce His name in vain or even to blaspheme it. Thus, to recognize Him as

the good Father, and love Him above all and their fellowmen as oneself. Whatever is more than that is evil, as well as that which is less. So put off your exaggerated awe for Me and speak freely and openly with Me. Or will it perhaps please you to see that parents educate their children in such a way that they always have to crawl with all respect before them, namely their parents? What will become of such children? Nothing else but cowardly, and finally even selfish and imperious crawlers of whom no fellowman can ever expect anything good.

[6] Since you have educated your children in the same foolish manner, it was therefore also right and just that they are taken away from you, even before your blind idol foolishness was able to entirely tie up and spoil their souls. So put off this foolishness now towards Me, for otherwise I really can and will never give you your children back."

[7] These words of Mine helped, and the speaker went to Me and said: "O Holy One. Then how do you want that we, poor sinful men, would invoke You?"

[8] I said: "I am Lord and Master, so invoke and speak to Me also as such. More is really not necessary. But do not come to Me anymore with the expression 'Holy One', for I am here just as you only as a Human Being and I say to you that no one is holy but God's Spirit alone. It is true that it lives in Me, but this is for the time being of no concern to you. But when you yourselves will be born again in this Spirit, only then it will be your concern, and then you will understand its holiness.

[9] When men in their blindness will call God 'holy, holy, holy', it will look miserable among them. Whoever wants to call upon God in this way, must first be filled with this Spirit himself, otherwise his call is useless and foolish, and it resembles the call of the pagans who are tied up and fettered by the judgment of the sins of the world, and can thus impossibly perceive nor understand the eternal, infinite freedom in God, which actually is that holiness.

[10] That is why I am – as long as you are still living in the judgment of the world – surely your Lord and Master, but when you yourselves in My Spirit have become seeing, being free and aware, only then you will recognize God in Me and will call Him 'Holy Father'. But then you will not, as now, call out with the mouth, but in yourself from the living spirit, for God is in Himself Spirit and can therefore only be called and worshipped in the spirit and in the living and enlightened free truth. If you have understood this now, then change immediately your foolish attitude, speak freely and openly with Me, and tell what can be done for you here." (53. The true worship of the Lord - THE GREAT GOSPEL OF JOHN Book 20)

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"[7] On this, the speaker who gave me thanks in his heart for everything, said: "O Lord and Master, since we have already found so much mercy with You, we would like to express for this our gratitude with deeds according to our strength. Tell us mercifully what kind of offerings, out of great love for You, we have to give You and accomplish here."

[8] I said: "You do not have to give Me and also not the Essenes any offering except that you from now on will believe in the one true God and love Him with all your might, and your poor fellowman as yourself, and that you will protect your heart against selfishness, against stinginess and envy, against love for the world and against pride, because everything which is great and glittering in the eyes, ears and hearts of the world is – listen well – an abomination to Me.

[9] Take an example on Me. I alone am the Lord and Master, and Heaven and Earth lie in My power and authority, and nevertheless I am meek with all My heart, full of humility, patience, love and mercy, and do not allow to be honored by anyone like the Pharisees, the pagan priests or other imagined great of the world, as they are demanding that.

[10] So bring Me those kinds of offerings, then you will be able to rejoice continuously in My love and mercy. And whatever you will do in love for the poor in My name, will always be considered by Me as if you have done it for Myself, and by that you will gather for yourselves great treasures in My Heavens. These are the offerings that I ask from you."

(54. What the Lord requires from His followers - THE GREAT GOSPEL OF JOHN, Book 20)

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[16] The only true worship and glorification that is pleasing to God consist of and should always consist of a pure heart that loves God above all and fellowman as oneself, and thus also – which is the same – by faithfully keeping the commandments that He gave to all men through Moses. All the rest is vanity and foolish, also when it is done by a pure person who is pleasing to God. It is true that God is outwardly honored by certain people like the Pharisees and the pagan priests and priestesses who worship idols, and also by apparent pious people who are servants only with the eyes, and by hypocrites while they themselves are completely not believing in Him and have never believed in Him, and this for money and other considerable offerings. But this is not only worthless to God but it is an abomination in His eyes, and this is also the case with everything that is grand and brilliant in the eyes of the world. Remember this, My friend, since you have heard it now from the mouth of the One who does not let Himself be honored and praised by no matter what kind of matter, but only by a pure heart that is completely dedicated to Him and with a dedicated will." (GGJ Book 21, chap. 23)

The future of the ceremonial church

"When the Catholic Church shall meet its judgement and its end, My teaching shall nevertheless continue among very many people on earth. But it will always be something that is free, and will quietly shine among men, a light to comfort them, but never be a queen ruling whole nations, upon a throne, with crown, sceptre and orb." (THE GREAT GOSPEL OF JOHN vol. 8, 14:17)

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[1] THAT is the use of sowing a new piece of cloth to an old, worn out coat so that the repaired spot would cover the naked skin, protecting it against the wind for some time. But then, when only a little storm comes up, it will easily tear away the new piece of cloth from the old, worn out coat, and at the same time also a part of the coat. Then who will cover his naked skin against the cold? So make a completely new and strong coat for yourself right away as long as you still have the means

for that, and do not waste in acquiring new pieces of cloth to repair the old and utterly worn out coat, which is not profitable. Then, when storms will come up, they will no more be able to do any harm to your skin.

[2] Which real innkeeper wants to put new wine into old sacks? What will happen to those sacks when the new wine will ferment in it? The wine will tear the sacks, and the unwise innkeeper will lose the sacks as well as the wine. An unwise ruler who shoves a new constitution into an old one can expect the same. By necessity, the new one will cause the ruin of the other, and the ruler will lose everything by that: his constitution, his country and his people, as there are already several examples of this now in Europe, and soon others will follow.

[3] I say to you: whoever will still make eyes at that certain man who calls himself pious, and will talk to him with a snake's tongue while My light from the Heavens becomes more and more intense, will soon be completely deserted and will stand alone. For I want that the long lasting courting^[15] of Babel will finally come to an end. From now on, everything will be new and different, and My Word that I have spoken to the apostles and to a lot of other people, must now arise with new strength and might, and then last until the end of times of this Earth. Everyone must come in the sun and warm themselves in the light of My teaching from the Heavens. And those who sincerely acknowledge and love Me must have, from the cradle to the grave, a continuous very visible relationship again with My angels and so also with Me, just like it was during the first times.

[4] Now you also ask what will happen in your country, when the old sacks will burst because of the new wine that will forcefully be put in and the wine be spilled. I say to you: surely a thousand times better than now when almost no one trusts not even his most honest brother out of fear for all the misery and need that can come from that long and costly hesitation, while he always says: 'You never know what will happen.'

[5] The moment that the wine sacks will burst, the great consumers will no more exist, and the state will take care that those who loyally served the state and the people for a long time with their spirit and mind will not lack anything. But the more than a quarter of a million streetwalkers and loafers without merit - mostly from the side of the clergy - will no more receive their great income and pensions^[16], but on the contrary they will be strictly forced to pay the debt of the state, because that will be respected under all circumstances, so that the one brother would not make a complaint to the other.

[6] Under all circumstances I am again in charge now. And so no more chaos can exist to the disadvantage of those who adhere to Me. This year I still will have a little more patience with the country under which laws you live, but not much longer - even if many of My old friends would still live in their body and in great love and faith. Those who follow Me, and the new enlightened ones, will surely be saved, but all the others will be chastised.

[7] Now you say of course within yourself again: 'Yes, Lord, all this is all right, for once the rulership of some people is spoiled and mischievous, the people must receive another one that fulfills the physical and especially the spiritual needs of the people. But as long as the old temples of idols, which are called houses of God or churches, still exist with their servants, and perform their service, and may still preach the great working of their clerical submission to God to the still many blind people, especially in the pilgrimage places and monasteries, a new rulership of the people - whether it exists from a new constitution or from a new ruler - will always be in danger of gradually relapsing again into the old darkness. And this all the sooner when the servants of the temples have to live from the income of their clerical work. If they then still have to exist for a certain time as

teachers of the people, then let them be paid just like any other civil servant. But they never should want or accept any payment from no one for their service to the church. Then the works of the temple servants in exploiting the people, cheating and stealing will certainly be very clearly stopped. And the pilgrimages, wonder statues and relics and still a lot more of churchly miscarriages and abuses will soon be put to an end.'

[8] On this, I say that on the one hand your opinion is completely correct and right, and for a while it would also do fine because the so-called spiritual man would undeniably be more engaged in teaching the people for which he is paid than in clergy ceremonies which are no more profitable to him. But if he would perform his cleric service without payment, the blind people would consider him to be even more important because of his merit for God, and in this manner they would automatically fall into their old superstition, still worse and deeper than before. What would give him a great and magnificent prestige to the people, the spiritual man would not represent it as something that has no merit for Me but as something that is extremely pleasing to Me. And in this way he would strengthen the people into their old superstition and make a new throne for the great rulership of the whore of Babel that nears its complete end now.

[9] So let the clergy exploit the people. Let the still blind people make pilgrimages and pay expensive masses. Let them do their confessions, go to church, organize exaggerated expensive processions for their deceased ones, let those clergies chase inheritances and sell expensive exemptions and remissions of sin. Let those Babylonians do even worse things, then also the most blind one will soon come to his senses and say: 'No, such religion can only be deceit, because those who are most convinced of the pure teaching of Christ and who should act accordingly, show by their deeds that they themselves attach no importance to that whole teaching, they do not believe in a God, and thus they are simply false prophets. They only care about their belly. They often take away the whole possession of the people by all kinds of deceit. And if this is not sufficient, they take it away by some kind of lawful coercion which is allowed to them by the state. And they do not even give one thirsty soul a sip of water of all the things they simply robbed away. Therefore, away with all those false prophets. Away with those devouring wolves in sheep's clothing, and away with everything with which they tormented, deceived and robbed the poor, blind people. Away with the temples, altars, secret images, relics, clocks and all useless cleric utensils that do not have any spiritual value for life. From now on we will examine the whole teaching of Christ ourselves, and let it be explained to us by true teachers who are enlightened by God, and then we will live and act accordingly. And the true teacher will not be hungry or thirsty at our table, and he will also not have to walk around on bare feet.' (THE GREAT GOSPEL OF JOHN Book 23:10)

^[15] Courting: to seek the affection of.

^[16] In the years 1868-1874 the concordat laws were changed into state laws. As a result of this, many clergy authorities became jobless.

Purpose and meaning of ceremonies

"[1] I SAID: "O surely. He who knows the laws of Moses and lives and acts accordingly, who abstains truly and seriously from the worthless heathenish polytheism, and then to love only the one true God above all and his fellowman as oneself – as I already have shown you – is then completely Jewish and does not need anything else.

[2] What matters the temple in Jerusalem or all those empty ceremonies which only before My coming had a preparatory symbolic meaning, but which are now hallow, senseless and without meaning.

[3] Instead of paying exemption money, think rather actively about the poor and make up for every injustice, then you will be in My eyes and in those of God more than complete Jews, and as such you will have a big part in My Kingdom.

[4] When I say this to you, then you can surely believe Me, for the God who first spoke to Moses on the Sinai, speaks now through Me to you. And if I now declare something as being correct and valid, then who will proof the contrary to you? Did you understand Me?"

[5] The innkeeper and also his son Kado said full of joy: "Who would not understand that which is all too true according to the purest insight and the sharpest mind of man? We thank You also for this clarifying answer.

[6] But since we are talking and asking anyway, we gladly would like to hear from Your wisdom why actually a ceremonial so-called religion has been introduced, and why God has allowed it. For in our opinion, this is always the reason for all kinds of superstition, polytheism, idolatry, and finally complete godlessness, as we can see with the philosophers who are adhering to the teaching of Diogenes. If immediately from the very beginning, a pure teaching of duties regarding God and men were given to man – just as simple and understandable as You, o Lord and Master, have presented to us – then certainly much disaster would not have come on this Earth.

[7] Moses is incontestably the purest and most truthful religious teacher and most faithful announcer of God's will to men, but also his teaching is not without any ceremony, no matter how meaningful it may be, and precisely the ceremony is now the visible decline of the otherwise so exalted Jewry, and becomes ever worse in course of time. Why actually during the first times a ceremonial cult was always announced together with a godly teaching, and it was even commanded to practice it rigorously?"

[8] I said: "Friend, according to human standards you have spoken very well, and in the very first beginning of men on this Earth, the godly teaching was also given as pure as I give it to you now, but men who discovered all too soon preceding ceremonies with everything that happens and exists in the nature of things and the phenomena on and above this Earth, fell back with all their actions to a preceding ceremony and so they also applied it in worshipping God.

[9] So they claimed that one should only worship and honor God on certain clean places. Whoever would not do that, showed by that not to have any true esteem and respect for God. In order to make such places all the more respectable for men, they performed there a kind of sacrificing service, although in the beginning with really pure and well-considered good intentions, since men had to offer a part of the produce of their work and their efforts to the teachers who were awakened by God, so that the instructing teachers could provide for themselves.

[10] When men slowly multiplied themselves more and more on the Earth and had spread ever further, there were also more and more teachers and religious places, prayer houses and offering places that were declared to be clean and worthy for God by the teachers. Now when men became richer and wealthier by their zeal, they were then no more satisfied with the places that were declared only to be clean and worthy for God, like certain hills, little forests, pure wells and here and there also gardens that were constructed with nice smelling flowers, but they built more distinguished huts, later houses and temples where the teachers could instruct the people, accept the offerings that were brought to them and they prayed there with the people to God with words, gestures and also with songs. And with the things, which they considered to be especially nice, beautiful and exalted they also honored God as Creator of such beautiful things and they consecrated these to Him.

[11] And look, this is how men, and more specifically their more and more richer but also more and more greedy and imperious teachers and predecessors, have slowly invented and introduced the ceremonial religion (which is actually only a religion in name), and from this all too soon true idolatry has resulted.

[12] Actually Moses did not introduce the ceremony but has only explained it and brought it back to the old, pure initial beginning. He destroyed the statues and temples, and only 1 hut was assigned for that in which the ark was. Therein were kept the laws and books of Moses, and later also the scriptures of the other prophets, besides still other objects, which reminded God's actions.

[13] But Moses had always assigned a dual purpose to everything that looked like a ceremony, according to the instructions of God. The one thing was that the ceremony, as a sign-scripture, represented symbolically everything that is happening now during My time in full reality and which will still continue to happen, and secondly, he assigned political purposes to it, and also other things that were very beneficial for the maintenance of bodily health and for these regions of the Earth. He prescribed to them what they could eat and drink. And how, when and how often they had to wash and clean themselves, how their homes had to be constructed and arranged and which clothing the Jews had to wear.

[14] So also circumcision served a dual purpose, for firstly, to every newly born Jew a name was given and the year and the day and even the time of his birth was written in the big book of circumcision – which was all necessary – and to the newly born Jew, the obligation was imposed to develop himself to become a perfect human being, to acknowledge God, to believe in Him, to respect and to love Him and to keep His commandments. Look, that was the spiritual-moral purpose of circumcision. The other purpose was however again of a political nature and had also an influence on the health and cleanliness of the body.

[15] Now it is easy for you to clearly perceive that the old ceremony of the Jews was in fact not a religious one, but was simply and solely for the benefit of men. The fact that in time the ceremony changed into complete idolatry, that, every somehow clearer seeing and thinking gentile can see, not to mention a pure Jew who is enlightened by God.

[16] Besides, everything in this world happens over a certain ceremony, as I have already said before. Although a ceremony is in itself worthless, but will still always precede every event of importance and goes with and follows it as its worthless shadow.

[17] Just look carefully at a dawning day. The first forerunner is a light shimmering in the east and certain known stars that will rise up prior to the sun above the horizon. That first light shimmering

is soon followed by a clearer morning shimmering, after that a morning red and still a lot more. All these events that precede the morning are in a certain way also ceremonies, which in itself have truly no value, and even less so once the sun has fully risen.

[18] So also, the spiritual sun has now risen in Me for all Jews and also for all gentiles, and consequently all statues, things and ceremonies, which indicated and proclaimed Me beforehand – no matter how richly in meaning they may be in themselves – have no more value for the true life of men, for in bright daylight no sensible human being will have in his mind to lighten a night lamp in order to give to the day a still stronger light.

[19] And as I have now shown you the ceremony of the dawning of the day, without especially pointing out to you a same ceremony for the falling night, so you can consider the events of the coming summer or autumn, winter and also spring as a ceremony, and also the events during the development of for instance a fruit tree and still other vegetations and creatures on this Earth. Although they are absolutely necessary for the produce of a ripe and tasty fruit, what finally really matters is the ripe and good fruit.

[20] And this is now the case here in the sphere of the spiritual life. Many ceremonies preceded this time of light, which now however have become worthless and senseless, because the sun of life has now risen and everyone can now pluck the completely ripe fruit of the tree of life and can saturate and strengthen himself for the benefit of the eternal life of the soul. And if he can do that, then how can all these preceding ceremonies have any value of life for him?

[21] And so you can be a real and in My eyes legal Jew without circumcision and without paying for it. For he who walks during the day has no need to greet a morning shimmering as if it should be necessary for his life, and he who has plucked a completely ripe fruit and has it before him, should really not worry how the tree has set the buds and has then blossomed, or if it had carried many or few leaves, because the fruit is the main thing. Once it is there, then all the previous things have no more value.

[22] I believe now that you and all the others who are present here have surely understood how the ceremonies came into existence among the people, and what value they had in their purity. And likewise you will now also understand how the ceremonies have slowly degenerated and have now no, and cannot have any, other value than the shadow that follows the walker if he directs his way of life to the direction and the position of the sun. Did you all well understand this now?" (THE GREAT GOSPEL OF JOHN, Book 20, chap 23)

Ceremonial ecclesiasticism

"Where is the benefit in all the churches that are filled with idolatry, and that indicate the observance of all the different kinds of foolish self-renunciation? The most sensible thing to do would be to let the stream take its course. When it reaches the ocean it must give itself up. And it would be just as foolish to swim upwards against this stream, because the more vigorously you resist the waves, the stronger will they strike your brow. The best solution is to let the stream flow, as and whither it flows – but distance yourself in your heart from it as far as you can, and seek the secure path to pure truth.

As an individual, it would be folly to oppose something that has established itself more and more as a certain norm over the centuries. It would be like a war between one soldier against a thousand: what could one man do against so many? The same applies to anyone who would oppose a common order that has been in existence for a long time. Even if his opinions were absolutely correct, what could he do if the great majority are blind and deaf?

I never look at the exterior of a human being, but at all times only at the interior. Therefore, any honest Christian may cheerfully attend a divine service in a house of prayer; if he be with Me in his heart, no harm will come to him.

But he who is annoyed by this divine service should remain outside, because no one is forced to attend. And even if one were to be so forced, it would not be harmful, because it is nonetheless better to perform a certain devotion in a house of prayer than to go hunting or gambling on holy days, or to conduct usurious business, or to scheme intrigues, or such like.

Should you not like the sermon, then observe the verses of the Gospel that have been read. You will gain enough to enable you to reach eternal life, if only you follow the few verses properly. Therefore you lose nothing when you enter a house of prayer, where you may still find something that reminds you of Me. But he that renounces himself out of mere hate towards such idolatry does not gain anything better, but usually something worse. This leads Me to the question: Of what benefit will it be to you?

In My lifetime on Earth, the temple at Jerusalem was solely a temple of idolatry. It was by no means a house of God. Yet I, as Jehovah, prohibited no one from visiting the temple or making his offering. I Myself frequently preached in the temple, and there forgave the adulteress her sins. My students were never prohibited from visiting the temple. Why should anyone here be annoyed at going into a house of prayer? If one enters a house of prayer truly in My name, then I will be with him. And as long as I remain there, he should be able to remain there.

And besides that, no one should summon lightning and brimstone from Heaven until I hurl it. I know best when it will be needed.

As long as it please the majority of human beings to support this ecclesiasticism under all kinds of circumstances, that is how long it will last. He who finds these pompous ceremonies pleasing may continue to remain with them, and he will also continue to be a fool.

Whosoever seeks Me sincerely will also find Me. I will accept him, and I will prefer him to a whole world of fools. The reason I do not do much about these things is because of the general circumstances, and why I allow them to occur is a sign for you that these things are of very little importance to Me.

Since there are, however, some individuals who love Me above all, such human beings mean more to Me than the whole world. I will let such individuals revel in all the fullness of My grace, and I will offer the dregs to the world in her folly. One human being means much more to Me than a whole world full of fools. How often has the grass been mowed on some meadows? How is that possible? Because the grass grows again. This also applies to humans on Earth who are fools and want to remain fools." (chap. 68, Earth and Moon)

The absolution of sins and iconolatry

"Some modern philosophers consider Me merely another philosopher, and maintain that every human being has the right, in accordance with Christian teachings, to absolve sins because I, as the Originator of these teachings, forgave also the sins of people who personally never offended Me.

My answer to those philosophers is the one I made to those Jews who confronted Me with the adulteress: "He that is without sin among you, let him cast a stone at her, and his deed shall be granted in all the heavens!"

I, as a man, could forgive anyone's sins, since I was without sin. But he who is not without sin is not allowed to do so. To be without sin means to be in the highest degree in humility and love. The laws of God must have become such a human being's own nature. In order that the power of God may dwell in him fully, all desires, even to the lowest level, from childhood on, must be removed from his flesh. Only then may such a human being say to any person, "Your sins are forgiven!" and they will be forgiven. But in this instance the person himself does not forgive sins, but the divine power alone. It is possible only for the divine power to reconcile the hearts of those that have sinned against one another and become enemies; that means to make their hearts red hot with the divine fire.

This suffocates all anger, all haughtiness and all envy. It is obvious that only God's power, and not man's, has that ability. And that is why a human being may say only to God: "Lord, forgive me my sins which I committed against many, even those brethren from whom I may no longer ask forgiveness. But for Thy power, O Lord, it is reserved for eternity to effect what I myself wish to accomplish, if only I could."

Behold, only in this manner can the power of God absolve sins when human beings can no longer forgive^[1] each other, whether as a result of being too far apart as far as distance is concerned, or when physical death has drawn an impenetrable wall between those two individuals. In such instances only God may forgive the sins.

I have nothing against it if a human being tells a soul friend in confidence all about his mistakes and infirmities, in order to receive comfort from such a friend. A true soul friend should advise thus: In order to be absolved of your sins, you should turn to the Lord with serious intent never to commit these sins again, and to make up for the sins you have committed against your brother, through sincere repentance and kind-hearted satisfaction. Such a confessor is at all times dear and valuable to Me.

Certainly this does not require a clergyman, especially if such a clergyman believes that he alone has the exclusive power and authority to absolve and withhold absolution of sins, to judge the sinner, and to have himself addressed as the representative of God in the confessional; he is a perpetrator of evil and a slayer of souls, since he arbitrarily stands before Heaven's Gate.

False prophets also belong to this category – those who preach with the greatest of seriousness, saying to simple-minded people: "Go on a pilgrimage to a certain icon. And do not forget to give offerings abundantly; you will receive from the icon absolution of your sins and also other graces while you are there."

And this is My reply: These false prophets shall receive their just rewards. They do not know, nor do they want to know, that God should be worshiped in the spirit and in truth. All of those who

teach in this manner, and turn the people of the nations towards idolatry, are anti-Christians and false prophets, and they kill the spirit of the people of the nations. That is the reason why you should not visit such places, which are full of contagious perversion of the mind.

Do not believe that anyone can find help there, because I am the only One Who can help, and I am the Eternal Enemy of all idolatry. Why should I bestow miraculous powers upon a wooden picture? If I would bestow miraculous powers upon anyone, it would then be upon a righteous human being, not upon a woodcarving.

Christian iconolatry is a much more abominable idolatry than that of the ancient heathens, because they did not know the true God. An inner need for a higher being forces such people to such behavior. However, present-day humankind knows God and understands that He is the only Lord, yet in spite of this they worship wooden carvings. These people may be compared with God's arch-enemy, who also knows God but, instead of loving and worshiping Him, despises Him and bears ill will towards Him.

Ignorant people shall be forgiven because of their stupidity. However, those who can see and have the light and still do not want to see, but extinguish the light, shall not be forgiven." (chap. 72, Earth and Moon)

Active faith

"What has been mentioned thus far applies not only to the papacy, but also to all denominations. Wherever Christ is not preached in His true spirit, there in its place is false prophet-hood instead of a true church.

Even if one or another sect states, "Behold, we have no pictures, therefore our denomination must be the purest", thus do I reply: "Icon or no icon determines nothing, only living in accordance with God's word. Teachings, even if they be cleansed of all ceremony and made suitable for the acceptance of pure reason, are meaningless if they remain merely teachings and no one lives by them."

It is, however, true that in the Roman Catholic Church there are a thousand colossal abuses. In spite of this they have many good things, because they also preach of love and humility. If that be complied with and nothing else, you will not be forlorn. But what should I say about a church that does not teach anything but belief, and repudiates works? It is clearly written: Belief without works is dead. I Myself said it many times, "But be ye doers of the word, and not hearers only!" That makes it obvious that belief alone is of no benefit; rather, it must become active through love.

Of what benefit is the light of the sun to the Earth, if it were not linked to the energetic warmth? Of what benefit would be all the knowledge of the sciences if we did not apply them? And of what benefit would it be, in the cold of winter, merely to believe that burning wood in the stove would heat the room?

In short, firm belief without works may be compared to a foolish human being who covers himself with a warm thought in a cold room. Just as this thought-blanket is of no benefit, so is belief of no

benefit without works. Belief is only the acceptance of teachings, which give guidance to a specific activity. So to whomever receives this guidance only into his belief but does not act accordingly, My question is: "Of what benefit will this guidance be unto him?"

That is why I prefer any church where things still happen. Because it is better to give someone a small piece of bread than to make a thousand plans for the provision of the poor. It is proper to make plans, but these plans must be implemented; otherwise, belief is once again without works.

He who wants to live properly may accomplish this in any church, because the main rule is as follows: examine everything and keep what is good. I will tell no one: become a Catholic, a Protestant, or an Orthodox! Instead, remain what you are if you so wish; but be an active Christian in spirit and in truth! Because anyone may have access anywhere to the pure word of God, if he so wishes.

I am not like a patriarch, and I am not like a pope, and I am not like a general superintendent; but I am like an extremely good and just Father to all My children. And it gives Me great joy when you actively compete when it comes to love, but I find no joy when you scold one another and each and every one wants to be the wisest and most infallible.

My kingdom is a kingdom of the highest vigor, not a kingdom of idle laziness. I did not say to the Apostles, "Stay at home and think and ponder about My teachings!" but, "Go, therefore, to all the nations of the world."

I say the same to all the blissful. It means to be active; the harvest is always greater than the number of laborers. That is why it is better to be active in any order than to be only in the purest of belief. The mere believer is the one who buries his talents. When someone knows very little about the Scriptures but acts accordingly, such a person may, based on the little he knows, be compared to the one who keeps a faithful household with the little he has and as a result of this will rise above many things.

From what has been said, anyone who is of good will may easily gather what he has to do to become a righteous human being, knowing what he has to choose from and what to avoid. In this respect, therefore, everything has been explained." (chap. 73, Earth and Moon)

The wrong prayer and worship of God

"[5] In spirit I am from eternity always exactly the same, have never changed in my being, working and willing. I have now been with you for almost three days and have taught you what you have to know, what to believe and what to do – each one for himself – in order to gain eternal life for the soul. Have I told you of any prayers or of any effective mysterious divine service pleasing to Me, or of a certain day of rest, as possibly a Sabbath of the Jews, which they call a day of the Lord Jehovah, on which the priests forbid people to do any work? No, of all this you did not hear a word from My mouth, and I tell you this as the full truth:

[6] Away with all prayers, away with all festive days, since every day is a true day of the Lord, and away with all priesthood! For every person who recognizes God, loves Him above all and does His

will is a true and proper priest and thereby also a proper teacher if he passes on to his fellowmen this teaching he has received from Me.

[7] He who thus does My will, says the Lord, prays in truth and without ceasing. And every day on which a person does a service to his neighbor, in My name is a proper day of the Lord, pleasing to Me.

[8] But when someone does a service to his neighbor, let him do it quietly without drawing attention to himself and boasting with it before the people. For, who does that has thereby already forfeited his spiritual reward from Me through the fact that he received worldly praise for his noble deed. This never strengthens the soul but rather corrupts it, since it makes the soul vain and complacent.

[9] The same applies when I am asked for a favor. Who wants to receive something from Me through supplication, let him ask silently in his heart that is filled with love for Me, and He shall receive what he has asked for, if this is good for the salvation of his soul.

[10] Thus, two, three or more people could quietly get together and pray for themselves and the whole community – but not in such a way that the community hears of it -, and I shall surely grant such prayers. But if the two, three or more people were to tell the community that they would do so on this or that day, at a certain time, truly such a prayer will never be granted and will be useless to the community as well as to those who have prayed. For also the heathens did all that in times of great danger they marched with great crowds from one heathenish temple towards the next carrying all kinds of silly wood-carvings, banners, vessels and many other things, making a lot of noise, blowing horns, mightily beating the cymbals and clanking their shields. They also organized distant pilgrimages to particular, especially gracious idols and, on arriving there, they did all kinds of most absurd penance making great, sometimes quite considerable sacrifices to that god. Naturally this was of great benefit to the priests, but never to the ignorant pilgrims. So such general prayers and supplications are never granted by Me.

[11] Therefore, whosoever would like to have a good request granted by Me, let Him make a pilgrimage into his heart, telling Me quietly and with simple words of his need, and I shall grant it. For, whoever will not come to Me quite naturally the way he is and will not ask in the proper spirit of full truth, shall not be heard. Only he who truly loves Me, does My will and comes to Me naturally without pomp and compulsion shall always be heard by Me.

[12] It is also an ancient custom, even with Jews, that the blind and stupid people dress in better clothes for their supplications and prayers because they think that man cannot do enough for the so-called greater glory of God. But how must the poor man feel when he sees the rich one, thus bedecked, in a house of prayer and how he honors God, whereas he, the poor, is unable to do this and must assume that with his prayer, while clad in rags, he must surely offend his God.

[13] In truth I tell you: Who should ever ask Me for something dressed in certain better clothes, will never be given a favorable hearing, or still less a priest in his silly, trimmed, magic robes and coats!

[14] Another bad habit in connection with prayers to God is to use a certain foreign language for them, considering this to be the most worthy for worshipping God. Wherever, in future, such nonsense will exist, the prayer will never be granted.

[15] Before Me man should array himself only in his heart speak his own language and talk with Me in the language of his heart, well comprehensible to Me, and I shall give a favorable hearing to his request.

[16] And now, you know also what has to be done in this respect." (THE GREAT GOSPEL OF JOHN vol. 6, chap. 123)

No Temples and days of fest, but schools and houses for poor. Prophecies about the evolution of the Christian churches. The right prayer

"[2] I said: "Why would you build a separate house while you have houses anyway in which you live, wherein you also can come together in My name to discuss about My teaching and to tell about the experiences which everyone will certainly have when they live according to God's will? It is also not necessary to introduce a certain feast day for that which you would call – like for instance the Pharisees call the Sabbath – 'the day of the Lord'. Because every day is a day of the Lord, and so on every day just as many good works can be done, because God does not look at a day and still less at a house that is build to honor and worship Him, but God looks only at the heart and the will of man. If the heart is pure and the will is good, and when these will make the whole man active, then this is already the true, real house of God's Spirit in man, and so his always good and active will according to the known will of God is the true and thus also the always real day of the Lord.

[3] Look, this is the truth, and you should continuously stay with that. All the rest is useless and has no value for God.

[4] In later times men will built certain houses for Me, and in them they will – just like the Pharisees in the temple in Jerusalem and the gentile priests in their pagan temples of idols – perform a certain religious service on a certain day of the week, to which they will still add other great and high-days in the year. But when this will become a general custom among the people, contrary to My advice and My will, the signs that were discussed before concerning My living presence with, in and amidst men will completely disappear, because in temples, which carry the phrase 'to the greater honor of God' which are build by human hands, I will be as less present as now in the temple in Jerusalem.

[5] But if in a community you want to build a house out of love for Me, let this then be a school for your children, and give them teachers according to My teaching. You also can build a house for the poor, the sick and the disabled. Provide such a house of everything that is necessary to take care of the people who live there, then you always will be able to rejoice in My pleasure. All the rest and that which is in addition is evil and has, as already said, no value for God.

[6] In a well-arranged school building you also can keep your gatherings and discussions in My name, and it is not necessary to build another 3rd house for that purpose."

(12. The right way to worship the Lord THE GREAT GOSPEL OF JOHN, Book 21)

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"[2] But people are not staying like you now before Me. They all too soon attach more importance to the outer gestures than they should according to the truth of the inner life, and the only true interior that does not go together with the exterior they regard as insufficient and finally even as worthless. And then it easily can come to the point that priests, who are so called initiated, and chosen and called by God, will mislead the people by saying that it is sufficient for a common person to only respect the interior as prescribed by them, and to honor it highly. For according to them the individual inner word that the people are personally directing to God in a praying or thanking manner, is without any value in God's eyes and is useless because God is absolutely not pleased with that, and He is only justly dissatisfied since such independent inner praying, asking and thanking is considered by God as a brutality and blasphemy.

[3] And what will finally become of all that? Look, the people are leaving God more and more, instead of coming ever closer to Him in their heart, in the love and in the true, living faith and trust. The trusting, true and pure love changes into a spooky fear, and the living faith in the truth changes into a dark heathenish superstition by which the lazy priestly caste, which is capable of every deceit, is doing very well in earthly respect. By this, the so called common people are often desperately suffocating in all kinds of spiritual need and despair, darkness, poverty and blindness by which often also their body cannot take up anymore the nourishment that it needs, for the priests, who are so called the only ones who are called by God, who multiply like flies, who are lazy and work-shy while they make all kinds of promises to the people about heavenly pleasures in the beyond and still more often horrible threats with eternal hellish punishments, torments and pains, truly rob away all things before the mouth of the common people and fatten their belly with it. And this you can see now with the Pharisees, as well as with all pagan priests.

[4] And look, all this will gradually come from the outer gestures while asking, thanking and praying, which initially seemed of course very innocent and even morally suitable. And then God must finally call out and shout to the people again through the mouth of newly awakened prophets: **'Look, this people honors Me with the lips and with idol and dead worldly ceremonies, but their heart is far away from Me.'**

[5] So remember the following and make it as a permanent guide for your life: God is a Spirit in Himself, full of love, truth, wisdom and power, unchangeable since eternity, and can thus only be worshipped in the spirit and in the truth that is within man.

[6] So if someone has a request, namely if God, the only true Creator and Father of all men and angels, would like to help him in this or that, then he should not direct his request to a temple or a synagogue, and also not go to a priest, but should go alone in a little room – namely that very quiet little room of his heart – and pray there to God, and ask Him, the most loving Father, for the right help. Then the Father, who hears and sees everything, even in the most hidden place, will always gladly give what is justly asked to the one who will only actively pray in the right manner and in the spirit of truth. You can all be completely assured about that. But over an open prayer that is given as performance in the presence of people, by which the heart often feels very little, the Father in Heaven will never speak out His almighty 'amen'.

[7] Understand and remember this very well, and act also accordingly if you do not want to see your descendants fall into an even darker heathendom than is now common everywhere among the people on this Earth.

[8] Making charming gestures can seem to be something valuable to the vain, blind, proud and greedy people, but to the One who is the eternal Love and Truth Himself and who always perceives what is living in the deepest and what is truthful within the spirit, the gesture does not count, but only the living, most inner truth of life.

[9] If you ask something to the Father, then do not ask Him so much for the goods of this Earth, where the blind and foolish heathens and also the God-forsaken Jews and Pharisees strive for, but rather ask Him for the imperishable treasures for the soul and the spirit. Then these will never be refused to anyone. However, what concerns the goods that are necessary for the temporal livelihood, they will simply and freely be given on top of it to everyone whose striving and asking and seeking is only directed to the Kingdom of God and its most loving justice.

[10] The one who has become strong in the spirit, and therefore in the Kingdom of God, will also be a lord over the things of the world and will never have to endure a great want of food for his body. But it is better – also for those who are awakened in the spirit – to revel in the goods of the Heavens of God and to endure a small lack of the goods of this Earth. Remember this also and observe it with deeds." (77. The dangers of ceremonial religion and ceremonial prayer - THE GREAT GOSPEL OF JOHN, Book 22)

About praying for the deceased

"[1] THUS, such spirits – although they are not of a good and pure kind – cannot become dangerous for man, and it is good to pray for such souls. Because the prayer of a soul who is filled with love and compassion and in full trusting love in Me has a good influence on such truly poor souls in the beyond, for it forms a certain element of life's ether around them in which they can see as in a mirror their faults and shortcomings, are improving themselves and by that they can come more easily to the light of life.

[2] And I am offering you this possibility Myself, so that you can truly benefit your deceased brothers and sisters.

[3] But then how should you pray for them?

[4] This is quite easy. When you are praying, you should not be of the opinion that by that you can stir Me up to greater mercy, since I truly am endless more merciful than all the best and most loving people of the whole world together. But submit faithfully the gospel to them, out of the true foundation of love of your heart – thus in your heart. Then they will hear it and will also conform themselves to it. And in this way you will also announce the gospel to those who are truly poor of spirit, which will be a great benefit for them.

[5] All the other kind of prayer and rattling off of prayers does not help a deceased person in the least, but will rather harm him, because he only will be offended when he hears it, since such prayers for the souls of the deceased have to be paid with great offerings, especially as this is the custom with the Pharisees according to the law.

[6] The manner of praying for the deceased and the caring for their spiritual poverty – like I have shown you just now – is certainly a fruitful blessing for them. On the other hand, a costly paid-for prayer of the Pharisees is for them a curse, from which they quickly are fleeing away and which they deeply despise.

[7] Do remember and observe this well as My good advice given to you, for by that you will acquire true, great, mighty and grateful friends in the great world on the other side, who will not ever leave you, neither on this nor on the other side if ever you would be in need. Such friends will then be your true protective spirits and will always be concerned for the well being of their benefactors.

[8] But you can only acquire them when you are caring and are anxious about them in the manner that I have indicated to you. For that, you do not have to wait for old strongholds and farms, but you always can do that for as many deceased souls as you can think of, because your faith, your true love and compassion and the truth out of Me are reaching still endlessly much farther than the great spheres of the great Cosmic Man that was described to you. BECAUSE YOU ARE NOT ONLY MY CREATED BEINGS, BUT YOU ARE FOR ME – YOUR FATHER – ENDLESSLY MUCH MORE, AND THE GREAT MAN OF CREATION IS NOT EVEN A TANGIBLE POINT OF LIFE OF EXISTENCE IN THE SMALLEST NERVE OF LIFE OF YOUR LITTLE TOE. ALL THIS IS OF COURSE ONLY SPIRITUAL OR FROM THE POINT OF VIEW OF THE DEEPEST TRUTH.

[9] Truly, I say to you: a great influence is intended for you of which even you yourselves will only perfectly know the scope of it when you will live and work with Me in My eternal Kingdom in one Father's house. Because now, all this is only a wonderful dream to you, just like with children of pious parents. However, what I am telling you here is deep and godly truth.

[10] AS I AM POSSESSING ALL POWER AND SOVEREIGNTY IN HEAVEN AND ON THIS TINY EARTH, SO ALSO ALL OF YOU WHO BELIEVE IN ME AND LOVE ME ABOVE ALL SHOULD PERFECTLY POSSESS IT, BECAUSE THE CHILDREN OF A FATHER MAY NOT BE LESS THEN ENDLESSLY PERFECT, JUST LIKE THEIR FATHER IS.

[11] Mostly, it looks quite different with people on this Earth, especially when the father is spoiling his children too much, but truly, this is absolutely never the case with Me, for I know since eternity what My children need.

[12] Well now, I have given you a little foretaste, so that you should know who I really am, and who you are and who you actually still have to become much more. Therefore, act always according to My word. Then you will easily reach that what you should reach according to My Fatherly words, because a surer and more powerful guarantee than what I am Myself, the whole of eternity and infinity does not have. But, as said, remember it very well from the deepest bottom of your life, otherwise I have said it to you in vain.

[13] Do not look for any reward in this world for the little sacrifices that you are giving Me, for truly, then you would not be My children but children of this world and Earth which is a bad footstool for My love and My earnest. However, perform all the things that you do out of true, inner love for Me, your Father, then I will surely know with what I have to prepare a true joy in return for My beloved children.

[14] Truly, truly, I say to you: no human eye has ever seen, no human ear has ever heard and no human sense organ has ever felt what I am preparing for My children who truly love Me with a simple heart as their Father.

[15] But also this I am saying to all of you: I absolutely will not have Myself be dragged along next to this world. Because it will be completely one thing, or completely the other, for such halfway is something that belongs to the dark heathens, and therefore it also produces bad fruits.

[16] Because what use will it be to a person if he would possess all the treasures of the world but thereby would suffer great harm to his soul? Therefore, always be concerned about treasures that cannot be eaten up by moths and cannot be corroded by rust, then that will always be the best for you.

[17] So remember also this advice very well and observe it, then already on this Earth you will have a good existence, as well as the other people who will believe your words. All the rest has to pine away, so that the flesh would not become too proud. For I am the only One as Lord, and I am always doing what I want according to My eternal wisdom. Even if the world would scream for murder and fire, as strong and as loud as it wants, once about this and then again about that, and I will never listen to its vain bawling.

[18] But that which My true children and friends will present Me, I will also listen to and will easily and quickly correct that which is evil. However, all that which is called and which is 'world' must from now on be chastised a 100 times more than has ever been the case since the beginning of the world. Also this is My word, and the time will teach the people that I have not spoken out these words in vain.

[19] Woe to all those who are lustng for the world and are opposing My will. Because this Earth is a cradle for My children, and these cannot become capable without the rod of chastisement. And when softer warnings do not help, then sharper and more serious ones will be used, which will then be My concern. But now we still have to finish part of your question." (THE GREAT GOSPEL OF JOHN, Book 18, chap. 86)

Concerning the issue of "God's indifference towards people, including no answer to prayers"

The necessary struggle of man

"If someone then comes upon too great an obstacle, I shall give him a light and the power to safely conquer such a stumbling-block. But every man must above all do all that is within his power."

(THE GREAT GOSPEL OF JOHN vol. 6, 51:13)

Why sometimes the answer to prayers is delayed

"[10] Believe Me: our Jehovah is since eternity the only true, good, living God and has never failed to answer the supplications of those who without doubting believed in Him, who have kept His commandments and thus also who loved Him above all and their fellowman as themselves. Even if He sometimes delayed to completely answer their supplications in order to purify their

souls all the more, but He still has never failed to answer them completely and has always fulfilled them, often at a moment when those who prayed for it thought about it in the least.

[11] You yourselves – I know this very well – have often prayed in your need to God that He would take away your misery, but because you previously lived in great wealth as men who were in high esteem, but have thereby manifested physical and spiritual laziness in every respect, He let you go through a serious and hard school of life for a few years, so that you would not only experience the attractiveness of the earthly life but also that you yourselves would experience its bitterness, so that from then on you would search in yourselves and come to know the real value of life and its purpose.

[12] Now you have tasted the cup of the bitter life unto the last drop and have thereby become true, deep thinking men, capable to absorb the true living, godly light of life from the Heavens, and so God has at this moment answered your supplications, now that you needed His help the most."

(87. Nojed asks about true religion - THE GREAT GOSPEL OF JOHN Book 20)

Lack of faith and real trust in God

"[2] I slowed down My pace and said to those who stopped Me: "Have you then not heard that God is almighty and merciful? Why do you not pray to God and ask Him for help if you are in distress?"

[3] One of them said: "Dear Master, it is easy for You to say, because God gives You everything for which You ask Him in Your secret manner. But we men can offer, pray and beg as much as we want and will, all this does not help us, for God does not pay attention to us, although we are still observing the laws of Moses as much as possible. But at the time of the prophets it was also more or less the same thing: God has always only answered the prayers of the elect prophets, but the laymen could pray and beg their whole life for this or that and they still did not receive anything. O, it would be a 1.000 times more dear to us if God in case of need would always answer our prayers than that we, because God does not listen to us, have to seek for help with weak men who can only help us rarely. But what else can and must we do if we can see all too clearly that our praying and begging does not give us any help for our great distress?"

[4] I said: "O, with these meaningless excuses of yours you will achieve nothing with Me. You are lacking nearly completely faith and a real living trust in God, and therefore God does not answer your prayers and does not pay attention to your sacrifices. Why actually do you not pray yourself with full faith and trust? Because this seems too uneasy for you. That is why you have in the congregation certain people who pray and beg for you, who are authorized by the temple and whom you pay, so that they would beseech for you this or that from God. If you can give your faith and trust to these hypocrites, who are always letting themselves be well paid for their pretended effort and whose praying and begging have never given you any help, then why do you not prefer to put your faith and trust in God the Lord and Father Himself?"

[5] I say to you: this is because of your own laziness. You are earthly wealthy possessors of goods, and already since your youth you are used to let your helpers and maids work for you for a meager salary, and with that you like to play as severe lords, and you also believe that those prayers and

beggars must also work for you with God successfully because you pay them well for that. But then God turns His face away from you and will never listen to the disgusting, senseless and spiritless bawling of the lips of your hypocritical servants of God. And that is then also the reason why God cannot, will and may not help you. For if God would do that, then He as the highest, eternal wisdom, love and power, would let you sink down even deeper into full ruin, which is only caused by your laziness.

[6] Therefore, awaken your faith in God and the real, inner love for Him and firm trust in Him. Pray and beg yourself in spirit and in truth to Him, then He certainly will hear you. Thus, pray yourself without ceasing, do real penance and endure also the suffering, which has come over you for good reasons, with patience and true dedication to the godly will, as you can learn from the patience of Job, then God will help you out of every distress, as far as this will be good for the salvation of your souls." (8. About religion and useful prayer, THE GREAT GOSPEL OF JOHN Book 20)

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"[1] BUT when we had left the village already quite far behind us, the disciples asked Me: "Lord and Master, why actually did You not help these Jews at all, while they still asked You very explicitly and have sent no one to pray and beg You?"

[2] I said: "Did I have to strengthen them even more in their old laziness and in their unbelief and superstition than they are in already now since a long time? I only have shown them the way they have to go. If they will do it, they also will be helped at the right time, but if they will not do it, then they also may remain as they are and build their houses on sand. It will not really confuse us, for if a person, against the advice of wisdom, wants to harm himself, no injustice is done to him.

[3] With these people, whose request I did not grant, an affliction with all kinds of distress and suffering is necessary, for through this they will waken up from their old laziness and be trained in patience, and their hearts will become softer and more merciful than it has been the case until now. For I am not always a helper, but wherever this is necessary, also a righteous judge." (9. The parable of the judge and the widow THE GREAT GOSPEL OF JOHN Book 20)

Proper fasting and prayer

"[2] We were eating and drinking cheerfully, and when the wine was making the tongues of the guests more loose, the known Jewish Greeks begun to speak among themselves about the Jewish laws of fasting, and one of them made the following remark: "Since the time of Moses every year the Jews kept certain days and also whole weeks wherein they had to fast. The prophets had to fast many times, for in this way their body received less attention and their spirit became more open and clear. Also the seers had to fast a lot and often in order to receive clear dreams and insights. The one who wanted to receive a special grace from God had to make a vow to God, that he, during a specific time, would fast and pray until God would hear him, and the one who made this vow to God, keeping and fulfilling it, always received also the grace from God that was asked for. This is what we know from the Scripture.

[3] But now, under these new circumstances, this is now no more relevant among us. It seems that the Lord and Master wants to abolish the old commandment of fasting now completely, as well as the making of vows. Since we have been with Him and around Him continually now for a long time, and we already have received many pure divine teachings from Him and have seen many wonders that He performed, but about the old commandment of fasting He still did not make any special announcement, and we and also His first disciples did never fast anywhere and also have never had any special prayers. So it would be a good thing to know from His mouth what is the case with the old commandment of fasting."

[4] After this remark, one of them turned to Me and asked about the old commandment of fasting.

[5] I looked at him and said: "At some other time I also have told you something about it. Only, you have already forgotten it – like so many other things – and so I am saying it once more to you. I do not abolish the old commandment of fasting. The one who fasts with the right attitude is indeed doing a good work in itself, for by sincerely fasting and praying to God, the soul becomes more free and spiritual. But only fasting and praying will save nobody, but only by believing in Me and doing the will of the Father in Heaven, just like I am announcing and have announced it to you. But this, everyone can also do without the mentioned fasting and without the abstinence of certain foods and drinks.

[6] The one who possesses a lot and practices true neighborly love is truly fasting, and that fasting is pleasing to God and is useful for the eternal life of man. He who has much, let him also give much, and he who has little, let also him share the little he has with his fellowman who is still poorer than he is. Then he will gather for himself treasures in Heaven. Giving in itself is already better than taking.

[7] However, the one who truly wants to fast for God, so that it is useful for the eternal life of his soul, should, out of love for God and his fellowman, refrain from sinning, for sins are burdening the soul, so that it can only raise itself to God with difficulty.

[8] The one who – like the Pharisees and other rich men – celebrates revelries and orgies, and who is deaf for the voice of the poor, is sinning against the commandment of fasting, and so also does every fornicator and adulterer.

[9] If the sensuous forms of a young girl, or even of the woman of another person, is attracting you and brings you into temptation, then turn away your eyes and restrain from the lusts of the body, then by this, you have truly fasted.

[10] If someone has offended you and made you angry, then forgive him. Go to him and agree with one another, then you have validly fasted.

[11] If you do good to the one who has done wrong to you, and bless the one who curses you, then you have truly fasted.

[12] What goes into the mouth to feed and to strengthen the body does not defile man, but that what often comes out of the mouth, like calumny, slander, dirty talks, backbiting, cursing, false witnesses and all kinds of lies and blasphemy, are defiling man. And whoever does that, is actually breaking the true fasting.

[13] For truly, fasting means to deny oneself in everything, to take the appointed load on his shoulders with patience and to follow Me, for I Myself am humble and patient with all My heart.

[14] But if someone is eating now this or that to satisfy his hunger is not important. Of course he has to take care that the foods are clean and also very well eatable. Especially with the eating of meat you should be careful if physically you want to stay for a long time and continuously healthy. The meat of suffocated animals is not healthy for any human being, for it stimulates bad spirits in the nerves of the body. The meat of the animals that are defined as unclean should only be eaten when they are prepared in the way that I have already shown to you.

[15] When you will go out into the world in My name and will live among all kinds of foreign nations, then eat whatever will be set before you. But never eat and drink immoderately. Then you will fast the right way. All the other things are only superstition and a great foolishness of the people from which they have to be liberated, if they want.

[16] Now concerning prayer, the way the Jews are doing it, this has not only no value for God, but is an abomination to Him. To what purpose are those long prayers for God, the all wise One, especially when they have to be paid to certain privileged praying men who pray for others, for only their prayer is supposed to be strong and effective enough? I say to you: If a 1.000 of such praying men would pray during a 1.000 years, rattling off their prayers to God, then God would answer those even less than the braying of a hungry donkey, because such a prayer is no prayer but only the quacking of frogs in a swamp, for it has no purpose and no meaning, and will also never have one.

[17] God in Himself is a Spirit of the highest wisdom and He has the very deepest and clearest mind, and is the eternal Truth Himself. So **he who wishes to pray to God effectively, must pray in spirit and truth**. However, **only the one who is going into the quiet love chamber of his heart, and in it, will be worshipping and invoking God, will be praying in spirit and truth**. And God, who perceives all hearts and kidneys, will surely also see into your heart and recognize for sure how and for what you are praying and asking, and He will give you what you have so truly prayed for in spirit and in truth.

[18] The complete true prayer however, consists in keeping God's commandments and, out of love for Him, acting according to His will. Whoever will pray like this, prays truly and prays without ceasing. So also, all the heavenly angels are praying to God without ceasing, because they always are doing the will of God.

[19] God does not want to be worshipped, honored and praised with psalms and psaltery, with harps, cymbals and trumpets, but only by your dynamic, fully zealous activity according to His word and His will.

[20] If you look at God's works and you will continuously discover and recognize His love and wisdom in it, growing in love for Him by that, and will become continuously wiser within yourself, then you also are truly praying, and you are giving true glory to God. All the other things, what you have understood until now by praying, are totally empty, void and without value for God.

[21] Now you know what it means to truly fast and pray. Then do not ask anymore why Me and My disciples are not fasting and praying in the manner of the blind Jews and Pharisees. However, we pray and fast unceasingly in spirit and in truth. And so, it is very foolish to ask Me why we are refraining from praying and fasting according to your old useless manner.

[22] My disciples will also not fast as long as I, as the true bridegroom of their souls, am in their midst and with them. However, once that I will be no more in their midst and with them, they also will fast with their stomach, when the lack of love of the people will give them little or often also nothing at all to eat. But as long as they are with Me now, they will not suffer hunger nor thirst. "

(4. PROPER FASTING AND PRAYER, THE GREAT GOSPEL OF JOHN Book 17)

THE LORD'S SERMONS

(Received by the Lord through Gottfried Mayerhofer in Trieste)

42

The True Observance of the Sabbath

Luke XIV, 1-6: *"And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him, who had the dropsy. And Jesus answering spoke unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And he took him, and healed him, and let him go; And answered them, saying, Who of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things."*

April 23, 1872

The beginning of this chapter speaks of the healing of a man from dropsy, which took place in the house of a chief Pharisee and on a Sabbath, on which day, according to the strict laws of the Jews, any activity beyond the performing of religious rites and ceremonies is inadmissible.

There was a good reason for this healing to be effected under the mentioned circumstances. Although this chief was an adherent of My teaching, he understood the dogmas of the temple in their literal sense; he also liked to listen to Me as long as I did not do anything that contradicted his views and offended against his dignity as a Pharisee. Therefore, I let it happen that while we were sitting at his table, a man suffering from dropsy entered and entreated Me to heal him. The Gospel states that I did heal him. However, since I healed him on a Jewish Sabbath, this caused annoyance. Thereby I wanted to point out to the Pharisees how badly they understood their own laws and how incorrectly they taught them to the people. That is why I said: "Which of you shall have an ass or an ox fallen into a pit, and will not straight away pull him out, because it is in his own interest? But to do a good work on others or for others, that you regard as a sin!"

Thereby I wanted to prove to them that charitable and good deeds do not desecrate the prescribed holiday or Sabbath, but are more likely to hallow it than many useless rites and ceremonies thoughtlessly performed.

As far as the Jewish people were concerned, there were plenty of abuses. Although they had the laws of Moses and the prophets, they did not know how to interpret them spiritually. The Pharisees and scribes encouraged them to stick to the literal meaning, since it was important to them to have the laws interpreted in such a way that to be a Jew in the literal sense was not too much trouble.

Therefore, I came into the world in this particular nation which had for a long time possessed a religion that was the most suitable to serve as a basis for My teaching. The old laws did not have to be abolished, but rendered to the Jewish people cleansed. They had to be interpreted spiritually thus to save the human dignity which was on the point of being lost altogether in all the ceremonial rites of the temple and egoistical worldly pleasures.

During the three years of My ministry I kept pursuing this purpose. I sought opportunities or allowed events to take place, which gave cause to fight against the Jews' false notions and prejudices. Thus, also the observance of the Sabbath was a subject, which I, as the originator of My divine and sole true religion, could not ignore. To eliminate these prejudices, I began to take action in the house of a chief of the Pharisees to give rise to a discussion on this subject. Since the Pharisees always wanted to be the first, claiming to know and understand everything better, they were also the first ones that had to be cleansed of their false notions if ever the people were to be taught the truth. For this reason, I performed this healing before them and gave them an answer which silenced them, as is witnessed by verses 5 and 6. The temple chiefs had quite different notions of charitable deeds, so that I often felt obliged to explain to them in more detail, through examples and parables, the texts about the love of one's neighbor; for they were of the opinion that good deeds were only due to the temple and their own person. Everything else that was done for other people did not count with them.

Already in those times, the observance of the day of rest every week was misinterpreted, and the same applies to the present time, when this day is not observed in the right way; in other words, it is not devoted to spiritual education. Therefore, I shall now, after the healing on the Sabbath, also discuss the observance of this day and show you that you, too, are still far from celebrating this day the way Moses meant it and I Myself want it understood.

In the world, as it was then and still is today, there are always people who give orders and others who obey. Those in charge have, at all times, had their own interests at heart and have often misused their subordinates and their work, allowing them little rest and little time to, at least once a week, put aside the temporal and either listen to words of spiritual meaning or think about higher things, like the true reason for their own existence and what they actually are as men, or meant to become as beings endowed with the divine spirit. This was the reason why Moses in his laws stated, as ordered by God, that which the mighty would not grant voluntarily. In the metaphorically presented story of creation, he let the Lord and Creator Himself, after six days of work, institute the seventh day as the day of rest. This arrangement, which was necessary for the sake of man's moral dignity, was also adopted by other nations and now exists practically everywhere.

Even if now the week is arranged differently from what it used to be in those days, there is still one day during the week destined for taking a rest from physical effort, for contemplation and reflections on man's spiritual mission. Where the Jews exaggerated by overdoing things through literal conception of their laws, the Christian nations have already for a long time gone to the other extreme. Whilst with the former a strict law demanded the hallowing of the whole day, the Christians are satisfied with a visit to church at certain times; the rest of the day being spent with amusements, feasting and gourmandizing. Generally on Sundays and holidays more evil is done than during all the week, where due to work and limited means the necessary time and opportunity is lacking. The Christian priests followed the original practice of the Pharisees. They considered only their own reputation and power. The Pharisees put the temple before all else, and the priests of the Christians, their church. With the former the hallowing of the holiday extended for 24 hours - also outside the temple the Sabbath had to be observed - whereas with the Christians, this was limited to a couple of hours at church. Most people believe they have done their duty towards Me

when they have spent some hours at church, sitting, standing or dreaming, rattling off meaningless prayers or comfortably asleep meeting the priest's sermon with a natural silence.

Seeing the church filled with human bodies naturally flatters the priest's ambition; but the respective souls are either quite listless or occupied with something altogether different from what the church or the religion I have founded requires. Thus the abuse keeps spreading, and there is already a tendency for people to no longer accept this day of rest since the conscience of those who have to obey can be appeased with money and the little they still believe is disputed away without giving them something better in its place.

The decline progresses step by step. Those in charge believe that their selfinterest is now voluntarily supported by the working class who are working for selfish reasons, too. However, they are so very wrong! They will see where it leads to deprive the poorer people of the few spiritual elements, which are no longer familiar to the mighty either, and by increasing their earnings to increase also their vices. They look with contempt upon everything that concerns Me and My teaching, and their example is followed conscientiously by their subordinates. Thus, finally, the material conquers the spiritual until I shall arrange things in such a way that the mighty will have to reap the fruits of their egoism, which will turn out quite different from what they are expecting.

The Sunday and holiday is meant to be a certain obstacle; it is meant to be a day on which the mighty have to give their subordinates acknowledgement of their work. And for the latter, this is to be a day on which they should remember that one day for contemplation about one's spiritual destination is not too much to give. This shall be the day when business must pause. On this day, nature speaks to all hearts in its never changing language: "With all your work do not forget the Creator Who has created so many wondrous and magnificent things on this earth, to keep reminding you that you are not destined only for this world, that your work shall not always be of a material nature, but also spiritual. Recognize Him Who guides you weak children with so much love and patience, Who set you down among all this splendor, and Who, at least once a week, wants to help you forget your hard work!"

I Myself as the Creator instituted the day of rest on the seventh day, according to Moses' Genesis. This was, as it were, a correspondence to My planting the spirit in the so far lifeless hull on the seventh day after I had been occupied with matter. And this day, on which I raised matter to something spiritual, was the day of celebration or consecration. Therefore, it is to be observed also by man after he has - like Me - worked and been active for six days.

On the seventh day, man is to contemplate his work to perceive in it the spiritual idea that guided him to accomplish such work. This day is to become a day of celebration in a spiritual sense, when he shall recognize that his work during the week and his own existence do not have a material but a spiritual basis which he should remember on this day more than on others. On this day, where no duty, no working hours force him into a material trade, he shall remember My creation, My teaching, My love and My sacrifice for him individually as well as for all mankind. Therefore, this day shall become for him a day of consecration, for then, freeing himself of the material, he can draw closer to the spiritual, sublime goal, which he and all creation are destined to attain.

Thus everyone shall celebrate the Sunday as a day of remembrance of My love and of all that I have done for him. Then this day will leave behind for all the days of work a gentle, religious feeling through which also the material work is consecrated. Thus man can put the stamp of his own divinity on everything that he does and achieves.

This is how the Sunday and rest day should be understood and observed by you. You shall always remember that once there had been such a day for Me and that everyone will experience such a holiday when, free from his material hull, he will arrive in the other, eternal world as a spiritualized soul, bringing with him as a memory the conviction to have impressed on all his material activities the seal of his own divinity.

Because of this you, too, should observe this day of rest in a higher spiritual sense. Notice the spiritual shining through the hard crust of the letter. This is what makes true happiness. Spiritualize everything, your surroundings, yourselves, your actions and your words.

Not only the seventh day, but every day on which you make spiritual progress will then be a Sunday and holiday for you - a day like the sun after which this day is called by you - and it will pour light, warmth and life over you and all around you. Every day will become a day of celebration or delight when you - worthy of your Creator and with a clear knowledge of your goal - progress from stage to stage, until you attain the eternal, never ending holiday, the holy day of eternal bliss in those regions where every day is a day of consecration and peace, prepared by a loving Father for His children from time immemorial. Amen.

Concerning the issue of seeking of truth, seeking of God

"[5] For if men of this Earth want to become children of God, they must try in every way to be as perfect as the eternal and holy Father in Heaven who is in Himself the eternal truth, the eternal love and power, and all the endless good, righteous and wonderful that results from it. Therefore, it is also written in the Scripture: '**God created man after His likeness, He made him after His image and blew His breath into him, so that he would become a living, free soul.**'

[6] In this manner, men of this Earth are not simply and solely creatures of Jehovah's almighty, but children of His Spirit, and consequently of His love, and thus - **as it is also written - gods themselves.**

[7] And if they are - and their completely free will that is not limited by anything clearly proves this to them - then they also are completely free lords and judges over themselves. But they only become perfect and lords who are completely equal to God, by making God's will, that is faithfully revealed to them, as their own will by acting according to it, in which they also are completely free.

[8] That is why God works only very seldom visibly among the people because already since the very beginning He has given them out of Himself the capability to slowly raise themselves, out of their own power, up to the highest level of life that is equal to God.

[9] Thus, the one who, as soon as he uses his mind, begins to search for the truth and its goodness and will also act immediately according to what he has found, is already walking on the right way, and God will lighten that way for him more and more and lead him to his glory. But the one who, also by his own will, becomes lazy and who will attach himself to this world and its enticements - which are only present for the outer and perishable sense organs of the material or physical man for the test of his free will - will judge himself out of his free will and will make himself equal to

death and judgment, and is consequently himself also as good as judged and dead." (90. About the destiny of men - THE GREAT GOSPEL OF JOHN Book 20)

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"[9] I said to the businessman: "Where worldly reason goes hand in hand with the pursuing of riches united with personal interest, the soft voice that calls to man: 'Search for the truth' must of course be silenced. A little detour on your trips from Jerusalem to Jaffa, Tyrus and Sidon would not have given you any disadvantage, so that you very easily could have met the Man who could have shown and given you to personally possess imperishable riches which you will not ever be able to gather.

[10] **He who will not search will also not find, the one who will not knock, for him will also not be opened.** He who believes that the spiritual knowledge of that which is good and true must search for him so that it would automatically fall to him on his regular worldly ways, can wait eternally to receive it. The one who, out of indolence and because of worldly businesses, avoids to make even a little detour to search for the source of the truth, although he already heard about it, belongs to the worldly people to whom the Lord will say at the end of times: **'You heard about Me and did not search Me. Now I do not search you, although I know that you are there. Go away from Me and go to where your love draws you.'**" (32. THE BUSINESSMAN SEARCHES FOR THE LORD, THE GREAT GOSPEL OF JOHN Book 25)

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"[...] he who seek will also find as long as he does not stop on the ever so desolate road. **To him who will knock on the door - be it even at night - it will be open and he who will ask persistently will also be given what he has asked for.**" (THE GREAT GOSPEL OF JOHN vol. 8, 104:8)

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"[...] it is this taking pains with a thing and making an effort which is actually **the force with which everyone must seize the Kingdom of God in order to possess it.**" (THE GREAT GOSPEL OF JOHN vol. 8, 105:1)

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"16. For of a truth, believe Me: God in His heart steadily remains the Self-Same! As He was when no sun, moon or stars were shining yet for a long time upon the firmament, just so is He still this moment and shall be into all eternity. (GGJ Book 2, chap. 26)

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17. He who seeks Him along the right path also shall find Him and be blessed into all eternity of eternities!" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 127)

Recognizing God in the Lord and spiritual rebirth

"[6] Let all come to Me, who are troubled and weighed down by darkness, and I shall restore them. Those who want to come to Me, to them the door shall be opened and they will find in Me the one for whom they have long been searching in vain, despite all their wordly wisdom. Where I am, there is also room for anyone who loves and seeks Me. [...]

Happy he who comes to Me and recognizes Me, as you do! For, whoever recognizes Me, has already received a light from Me and then actively believe in Me.

[12] But at the present, this light is only a tiny flame within your soul. Not until you have accepted My teaching and with it My will, and act and live accordingly, will your present tiny light become a sun, and only then will you attain to the full truth of all life and being and awaken eternal life within you." (THE GREAT GOSPEL OF JOHN vol. 10, chap.88)

Concerning faith and act

„Do not believe only that what you hear from Me, but act according to it. What use is it for man if he would possess all treasures of the Earth... „

"[6] If you only believe, but do not bring faith to action, then faith itself is still dead and cannot give real life to the soul, but by the action the faith becomes alive and therefore also the soul by his living faith. Therefore I say to you once more: **do not believe only that what you hear from Me, but act according to it**, willfully and zealously, then you will receive in yourselves true, eternal life.

[7] I surely can see now that all of you acknowledge Me as Lord and Master, but this will still not awake the feeling of complete immortality in your souls. However, that which awakes the feeling of immortality in your souls is the fact that you, in full earnest, have taken the resolution in your heart to do always that which I have advised you.

[8] Now from now on, keep on acting – according to this resolution – also in My name, then eternal life from Me will remain in you, and you will in eternity no more feel nor taste death.

[9] **What use is it for man if he would possess all treasures of the Earth and with these he could provide himself with all-imaginable kinds of pleasures but would by that harm his soul?** Will all these treasures be able to free him from the hard chains of death?

[10] Truly, death cannot give life to death. This can only be done by the living action according to My teaching, for I Myself am continuously love, action and life. Because everything that is in infinity, is indeed a work of My love and of My life." (31. The liberation of matter - THE GREAT GOSPEL OF JOHN, Book 20)

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"Believe Me, truth does not demand what you call faith, nor an empty unfounded hope, but it creates within your life-centre a certainty as clear as the sun, leaving not the least doubt as to a future life. The fullest and most concrete conviction is alive within your spirit once this awakens through the love of God and your neighbour." (THE GREAT GOSPEL OF JOHN vol. 3, chap. 219)

"Investigate everything and keep that which is true..."

"[1] Now you should only believe all that, but when your faith has become alive through works, then by your living faith you will begin to envision it, to feel it yourself and to be deeply convinced to know, and that is much better for the soul of man than when he only accepts something, being convinced of the truth after he has made the truth his own through his own seeking and searching with great difficulty by way of experience.

[2] It is true that such a seeking and zealously searching soul is also worth of his salary because every worker is worth of his salary, but if a soul believes and acts according to the truth that he has – let us say – heard from God's mouth, this is better, because by that he unites through love My Spirit with himself, and that can – and also does – give him in 1 hour more of the most lightened wisdom than what he can acquire by way of very personal investigation in 100 years time. But for this reason, a pious, believing soul should not set aside the right seeking and searching, because **every person should investigate everything that he hears from men and keep that which is good and which consequently is also always true.** But that which has been revealed by Myself to men, which is easily recognizable, man should not have to investigate it thoroughly. He only should believe it and act accordingly, then he very soon will see the active result.

[3] Whoever believes in Me, does My will and loves Me above all and his fellowman as himself, to him I Myself will come and faithfully reveal Myself to him. However, in future times it will be that finally everyone who truthfully longs for Me as the eternal truth, will be taught by Me, because I, who am the truth in the Father, am like a Son, but the eternal love in Me is the Father. So whoever will be drawn by the Love or the Father, will also come to the Son or to the truth.

[4] That is why it is better to draw near to Me through love than through investigating the pure truth, for with love will come inevitably also the spirit of truth, just like with the fire, that has flared up as an active flame, will come the light. However, when someone sees from afar a light and runs to it, he certainly will need a longer effort before he can reach the place of the light in order to be also warmed up to life by the active flame of the light.

[5] Whoever will truly search God, should search Him in his own heart, thus in the spirit of love in which all life and all truth is hidden, then he will also quickly and easily find God and His Kingdom – through every other way however, with difficulty, and in this world often not at all.

[6] It is also written in the Scripture that man should worship God. But how should he worship God when firstly he has never heard about God except at most by hearsay and moreover hardly believes that such a God exists, and when secondly he does really by far not know what it means to worship God. God, who is the eternal and most pure love Himself, can certainly not be pleased with lip-prayer in which the heart has no part.

[7] To worship God means: to always love Him above all and his fellowman as himself. And to truly love God means: to keep His commandments very faithfully, also during oftentimes most unpleasant life conditions which God – when it is necessary in one way or another according to His love and wisdom – brings over such and such person to strengthen him and for the life's practice for his soul who is too strongly attracted by matter, for only God knows every soul, his nature and qualities, and knows also the most clear and best how that soul can be helped on the true way of life.

[8] So God is in Himself the highest and purest Spirit, because He is the purest Love, and therefore, those who really wish to worship Him, should worship Him in spirit and in truth, even unceasingly during the whole life, as also all angels in Heaven are doing eternally.

[9] If lip-prayer would be a good and God pleasing manner of worship, and God would ask this from all men and angels, then He would be as weak, vain and unwise as a blind and haughty Pharisee who wants to be highly honored above everything and rule above everyone. For if a person had to pray God day and night with his mouth, even unceasingly, then how can he find the time to do other necessary work and how will he then acquire the necessary food for the body for himself and his family? Unfortunately there are now among the Jews a great number of such fools, and those will also exist in the future, who will worship God with almost endless lip-prayers and will think that this is a real religion and that God is well pleased with it, more in particular when that lip-bawling will be accompanied with all kinds of ceremonies.

[10] But truly, I say to you all: wherever I will be worshipped and honored in this manner by men, I will immediately turn away My face and never pay attention to such worship and honoring, more precisely to show foolish men in a practical way that such worships and honoring are a true abomination to Me, and that I will never pay attention to that, especially when they are done for money through priests. Because he who prays while someone paid him for that, mumbles out such prayer only for the sake of appearances, mostly without any faith, while even the one for whom that prayer was meant to help, became too lazy himself to bow his knees before God and therefore prefers that someone else prays for him.

[11] Thus, love God above all and your fellowman as yourselves, do even good to those who want to do evil to you and pray in the same manner also for your enemies, pray also for those who hate and curse you, and do not pay back evil with evil, except in the extreme case of necessity in order to perhaps turn away a real criminal from the way of sin to the way of virtue – then I will look upon such a real and living prayer with the most hearty fatherly satisfaction and will truly not leave one of your prayers unanswered. But simply lip-prayer without heart or without the fullest belief I will never look upon or answer in no matter what way. Now I have shown you truthfully the right way of life. Walk and act in such a way, then you will be and remain in Me and I in you.

[12] And in whoever I am residing through his love for Me, and from that, for his fellowman, will not walk in the night of the judgment and the death of the soul, but always in a completely clear life's daylight.

[13] And now do tell Me, My dear son, how and if you have understood that. For if you have well understood it, you will also act accordingly in the right manner, and you will become full of light." (5. The condition for a personal revelation of God - THE GREAT GOSPEL OF JOHN, Book 20)

None of you should only be listeners... That which you will ask the Father in My name... who truly loves Me and keeps My commandments I will come to him

"[1] LISTEN, when someone has a weak stomach, he once takes a drink of herbs that is well known to you, by which the badly digested foods are moved away from the stomach and the intestines along the well-known natural way. Those badly digested foods can be compared with the objections that are absorbed in the soul, namely if he should believe this or that completely and should act accordingly.

[2] Once the physical weak stomach is cleansed, then what has to be done to make it strong again and that it should remain strong? Such a person should become really active, and at the same time take good exercise in the fresh, pure air. By that, the stomach will in the first place regain its full and healthy strength. Look, this is what the soul should do also. He must cleanse his heart of all false doctrines, wrong notions and ideas. Then he should absorb the truth as I am teaching you, with love, willfully and in full faith, and should be busy and active with it, then by that he will soon become much stronger and also become fully and permanently healthy.

[3] Therefore, **none of you should only be listeners, but should also seriously and zealously act according to My word.** Then in a very short time all objections and doubts will have disappeared from his soul.

[4] The physical stomach of the body, being in a healthy, strong condition, can take up all kinds of clean and if necessary also unclean food into itself without suffering damage, because through its activity it removes all that is unclean from itself or transforms it into something clean. And this is also what the strong and completely healthy stomach of the soul does. And thus for the pure everything is pure. And even the most impure spiritual stench of pestilence of Hell cannot cause any damage to him.

[5] When you will completely possess My Kingdom in yourselves, you will be able to walk over snakes and scorpions and drink poison from Hell without causing you the least of damage. [...]

[11] I said: "Truly, truly, I say to you: **that which you will ask the Father in My name, will also be given to you.** Where can you find a father among men, who are mostly bad, who would give to a child a stone when he asked him for a piece of bread, or who would give to a daughter a snake when she asked him for a fish?

[12] When men who are – as already said – only bad, can give their children all good gifts, how much more will the Father in Heaven, who is the only One who is more than good, do good things for those who lovingly and believably ask Him.

[13] Therefore you always can have a cheerful heart and be in a happy mood, because the holy and more than good Father always watches over you and takes care of your well-being and salvation of your soul.

[14] And the Father is in Me, as I am always and eternally in Him, and I give you the full assurance that I will never leave you behind as orphans, until the end of times of this Earth.

[15] Truly I say to you: **who truly loves Me and keeps My commandments I will come to him and reveal Myself to him**, and then everyone will be able to convince himself that he is not like an orphan in this world. The one to whom I will reveal Myself to him in this manner should however not keep it to himself, but should also tell this comfort to his brothers, so that also they may be comforted and strengthened by that.

[16] Who gladly will strengthen the weak, comfort the sorrowful and gladly will help those who are suffering, can in all these things expect tenfold the reward of life from Me. You always can be completely sure about that." (42. The meaning of acting according to God's Word - THE GREAT GOSPEL OF JOHN, Book 21)

„Even greater signs than I am performing Myself..."

"[1] I SAID: "Firstly the truth will remain one and the same truth, even without signs, and whoever will live and act accordingly will become deeply inside aware that My teaching is divine and not a human word.

[2] Secondly, those who will transmit My teaching about the Kingdom of God in man to others and who will not only be teachers but who they themselves will also do My will that is clearly contained in My teaching, **will also be capable to perform signs in My name, and even greater signs than I am performing Myself.**" (51. About the tree of life and the tree of knowledge - THE GREAT GOSPEL OF JOHN, Book 21)

You will always receive what you will ask the Father in Me in My name... The people who honor and pray to Me with the lips, but their heart is far away from Me

"[8] But now the question is how we should pray to You, so that You would hear us and help us. If we now would ask from You, while You are present, for something good, then You also would quickly and easily answer our prayer, but what will happen when You will not be personally present as You are now? Then how should we ask?"

[9] I said: "This question of yours looks still very Pharisaic. If you actively believe in Me, **you will always receive what you will ask the Father in Me in My name.** My personal visible presence is not necessary for that, for in spirit I am present everywhere and I see and hear everything, and everything – from the greatest to the smallest – I know very precisely and clearly.

[10] So **if you will ask Me for something, in spirit and in the full truth,** I will certainly also hear and answer you, but a prayer as it is custom with you, namely with the lips and in mysterious words, I will not answer.

[11] Because as a scribe you also know what God has spoken to the people through the mouth of a prophet when he turned to Him concerning the critical conditions of that time, so that He would answer their prayers: **'I know you and the people who honor and pray to Me with the lips, but their heart is far away from Me.'** Look, so also from now on, a mere lip-prayer will never be heard, and least of all when it was paid for.

[12] However, the one who is full of living faith in his heart, and who will ask Me for something that is good, will also receive what he has asked for.

[13] And whoever will live and act in My name according to My teaching, he is the one who prays truthfully and unceasingly, and that is why whatever he needs will always be given to him."

(54. The true fear of God - THE GREAT GOSPEL OF JOHN, Book 21)

„Come all to Me, you who are tired and burdened with sins, for I want to comfort you all... Even a drink of fresh water that your love has given to a thirsty person... If you perform a good deed to your fellowman with your right hand, then let it not be noticed by your left hand... I did also not come into this world to bring peace and quietness, but the sword... Do not fear those who can indeed kill your body”

"[1] THEN some of My disciples said: "Lord, all this would be fine if men in this world would not be exposed to temptations to commit sin. A person, in a weak moment, will easily commit one or the other sin, and then his trust and faith will already be weakened by that, and even if he repents from the sin he committed and if he completely compensated for the possible damage he caused, then there is still a certain shyness in his soul so that he will not dare to turn to You in full faith compared to if he had not sinned.

[2] Then what should such person do in order to pray to You in such a manner that he can completely believe that You will answer him?"

[3] I said: "Such a person should know that I firstly am not a wrathful or revengeful God, but a patient and loving, meek God, as was already said through the mouth of the prophets, and as I am now calling to all sinners: **'Come all to Me, you who are tired and burdened with sins, for I want to comfort you all.'**

[4] And secondly, men should always practice true prayer and persevere in it, because a right and firm trust will, through the right practice, be men's property, by which a disciple comes to mastership, no matter in what field.

[5] Someone who is well provided with all goods of this Earth will easily forget true and faithful praying. But when he is in need, then he will start to seek help from God through praying, but he feels too little trust in himself that God will answer him, and this is clearly because of a lack of practice in the living, full trust in God.

[6] And in what better way can a person strengthen his trust in God than through practicing, namely through unceasingly praying and asking? Of what the unceasing prayers and asking mainly consist I have made clear to you before."

[7] Now the disciples looked at one another, and Andreas said: "Lord, I still remember very well the image that You showed us on a similar occasion in which there was a beggar who knocked somewhere shamelessly at a door during the night and to whom the lord of the house in the middle of the night gave finally some bread out of the window anyway, more to get rid of any further lamenting and begging than out of true mercy.

[8] I have often thought about it myself concerning this somehow strange image, but I still could not reconcile it with Your highest love and mercy. But now it becomes clear to me, now that You have talked about the unceasing praying and asking, and also about the practice of faith and trust in You.

[9] With the asking for bread during the night You certainly meant the practice of faith and trust in You, while with the initially somewhat deaf lord of the house You have represented Yourself, and with the beggar, us people, and You have shown that we should not cease to pray and to ask, also if You do not answer us immediately.

[10] You Yourself want it so, that through our unceasing praying and asking we really should become troublesome to You before You will hear us, because through that, You want that our trust in You will be increasingly exercised, by which we finally can become so strong that we can reach our own day of life, which is Your Kingdom in ourselves. Then in this, we ourselves, in the heart of our soul, will carry every help and power as Your children in Your Spirit and will, and we will not have to trouble You any further with begging in the night of our life. Because now, man seeks help in the weakness of his night of life, but once he himself has become strong and mighty, then he will be able to help himself. Lord, did I understand, according to the truth, the image that You gave before?" (55. Practicing faith and trust - THE GREAT GOSPEL OF JOHN, Book 21)

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"[2] I said: "Your prayer is truthful and correct, and will also be answered completely. However, when a person prays for insignificant and foolish things of this world, he mostly will not be completely heard by Me. So be totally at ease now. In your actions you will also find the complete answer to your prayer, as well as all those whom you have included in your prayer. For it is always pleasing to Me when someone, out of pure love, comes to Me with the right prayer. It will never stay unanswered. But the requests and the prayers of people who let themselves be highly honored and praised as the servants of God, and who let themselves truly mercilessly and dearly be paid for their meaningless requests and prayers, will never be answered by Me in the least, because what a

person does not do out of pure love for his fellowman, but only to glitter in the eyes of the world, has no meaning for Me.

[3] If you perform a good deed to your fellowman with your right hand, then let it not be noticed by your left hand. God, who surely sees everything, no matter how much it is hidden, will surely pay you back.

[4] When someone gives a loan with his surplus money, he should not lend to those who can pay him a high interest for that, but to those who are really in need, without interest. And if they also cannot pay back his capital, then he should not bear a grudge about this and not take the possessions of the poor who often became poor without their fault, but remit them in all kindness and neighborly love what they owe to him. Truly, then I will pay back the capital of such merciful believer, with high interest and establish for him a great treasure in the Kingdom of Heaven, from which he will eternally be able to live from in great abundance.

[5] Truly, even a drink of fresh water that your love has given to a thirsty person, will be rewarded by Me.

[6] If all the people would live together in this manner, and would live and act according to God's will and advice, which was oftentimes revealed to them, there would never be any need, distress or sadness among them on this Earth. The people are causing all misery only themselves by their evil spirit of usury. In the first place it are the little ones and the poor who suffer, but after that it comes a thousand times worse over the great and powerful ones, because by their tendency to usury, and their imperiousness that cries to Heaven, they are thieves and robbers of the people and so, at the right time they can expect their deserved reward from Me.

[7] Just look to all the great kingdoms on your well-known Earth. Where are those former so mighty kings of Babylon, of Nineveh and of Greece, and the mighty Egyptians and their pharaoh's? They have all withered, and so it will also happen to those great kingdoms in the future because of their usury and their too great lust for power. Because men's extremely selfish usury and the too great lust for power and the craving for glitter represent the actual Satan, a prince of this world, who, because he does not possess any light of life from the Heavens, is completely Hell himself, and to whom it is indeed allowed to raise himself up to a certain height for the trial of the free will and his love, but when that height has exceeded, then comes the judgment, and then Satan and Hell will be thrown into the abyss of ruin. Thus, stay all in My teaching, and fight with pure love, good will and all meekness and humility against Hell and against the Satan, then in return you will receive the crown of victory of the eternal life and you will establish already on this Earth a true Kingdom of God.

[8] So I did also not come into this world to bring the Earth - as it is now - peace and quietness, but the sword to fight against it, and I Myself am, as the eternal Truth, the sword. That sword I have also given to you for the battle against Hell and its raging power. Thus, **do not fear those who can indeed kill your body, but who cannot damage the soul. And if ever you want to fear someone, then fear the One who possesses all power in Heaven and on the whole material world, and who, as the only Lord and Master over life, can throw a soul who is filled with sins, into the deepest abyss of Hell and its eternal death.**"

(69. The cause of the need on Earth - THE GREAT GOSPEL OF JOHN, Book 21)

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"4. Say I, 'You people then are all the same! When you see no signs, you don't believe. Yet you are blessed that you believe, although on account of the signs; he who nevertheless does not believe in spite of the signs which I work has sunk into death.

5. But in future only those men shall attain bliss who believe just on account of the truth of My Word, without signs, living in accordance with it! These shall then discover the only living sign within themselves, called life eternal, and this no one shall be able to take from them.

6. You are now joyful that I have made your wife whole, just through the will of My heart, and ask yourself unceasingly: how is this possible? But I say unto you: **if a man were to live in accordance with inner pure love and then came upon such truth, having no more doubt in his truth, he then could say unto one of those surrounding mountains: Arise and cast thyself into the sea! And the mountain would rise and cast itself into the sea!**

7. But since no such truth resides in you or many others, you not only cannot work such deeds but on top of that have to wonder many times head over heels that I, who am imbued with such truth in all fullness, perform deeds before you which can be accomplished only through the might of the innermost living truth!

8. Only within such truth does faith, which in man is the right hand of the spirit, become living in power-action, and the arm of the spirit reaches far and performs great things!

9. **If through such truth you shall have sufficiently strengthened your spiritual arms, then you shall be doing what I have now done before you**, and besides that you shall see that this is much easier than to lift a stone off the ground with the hand of your body, and cast it several paces before you!

10. Hence live in accordance with such My teaching! Be doers and not just idle hearers and admirers of My Words, teachings and deeds, and you shall receive within yourselves that which now you so highly admire in Me!

11. **But this I show you as not of Myself but of Him Who taught Me so before the world. And of Him it is you say that He is your Father, - yet know Him not and never have recognised Him!** He however of Whom ye say that He is your Father, the Same it is of Whom all things are, such as angels, sun, moon and stars and this earth with everything in and on it!

12. **As this Father has taught Me before all the world however, even so teach I you, so that the Father, Who now lives in the world, would dwell and witness in you as in Me of the arch-primordial pure truth, out of the eternal arch-foundation, which is called the love in God, which is actually the very Being of God Himself!**

13. Hence do not be overly carried away by the signs that I work before your eyes, that you may not beget a dead faith under judgment profiting nothing; but live and act in accordance with what I teach you, and you shall then come by that which now you admire in Me and wonder at beyond measure; because you all are called to be perfect! Now you know all; do thus, and you shall come to discern from within whether I told you the truth or not! Prove My teaching through the deed therefore, with all diligence and remote from half-heartedness, and only then shall you find out whether this teaching is of man or of God! (THE GREAT GOSPEL OF JOHN vol. 1, chap. 72)

Sins of flesh and spiritual sins. Treatment of sinners

"[8] Therefore, if you want to be in all things My disciples and servants, you must also be in everything like I am now Myself.

[9] If you see a blind man on the road and notice that the road followed by him is particularly dangerous, especially for a blind man, will you not promptly take the arm of the blind wanderer and say to him: 'Listen friend, the road which you are following is very dangerous; allow yourself to be led, lest you fall into an abyss.' And when he then entrusts himself to you upon your word, will you be ashamed to lead the blind man? Certainly none among you will.

[10] However, a sinner is often much more spiritually blind than the physically blind. Who can, therefore, be ashamed to take the arm of one who is spiritually blind?

[11] Therefore, in the future do not look upon any sinner as being so bad as to make you ashamed to be his guide.

[12] Remember this precept above all and ponder about it in your heart, and you will begin to detect clearly and distinctly within yourselves the bright roads of life and therefrom everything else." (THE GREAT GOSPEL OF JOHN vol. 3, chap. 163)

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"2. Say I, 'Everyone who lives according to My teaching, but whoever lives according to his self-conceit, which is usually saturated with self-love and pride, and cannot from all his heart forgive and bless ten times more the one who offended him in some way, will sooner or later have to taste the inevitable consequences of hostility against which he can by no means expect any protection from Me, unless he has paid his debt to his enemy to the last penny. Therefore, do live in peace and unity with everyone. It is better for you to suffer an injustice than to do even an apparent justice to someone. Thus you will not educate avengers for yourselves, and the spirits, who otherwise would have become your enemies, will then be your guardian angels and ward off many a calamity threatening you.'

3. But why is all this so, and must be? Here I say: because it has to be so in accordance with My will and unchangeable order!" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 80)

The original sin of self-love

(The Lord:) [4] "By the enemy who keeps sowing the weeds among the pure wheat is, therefore, meant the old self-love, and in its wake, well-known to you, the weeds, and in a broader sense the sum total of all matter, falsehood, Satan, devil.

[4] But My word is the noble grain of wheat, and your free will is the fiels in which I, as the sower, am sowing the purest grain of My eternal order.

[6] Do not submit to self-love, but fight it with the sharp sword of true, unselfish love for Me and for your fellowman, and you will keep the field free of all weeds and will once enter into My kingdom as a precious fruit yourselves.

[10] And now I shall for a short time open your eyes, so that you can see for yourselves all I have just explained to you." (THE GREAT GOSPEL OF JOHN vol. 4, chap. 108)

Concerning the education of the disciples, teachers of men

Lord's Example

[9] Take an example on Me. I alone am the Lord and Master, and Heaven and Earth lie in My power and authority, and nevertheless **I am meek with all My heart, full of humility, patience, love and mercy**, and do not allow to be honored by anyone like the Pharisees, the pagan priests or other imagined great of the world, as they are demanding that.

[10] So bring Me those kinds of offerings, then you will be able to rejoice continuously in My love and mercy. And **whatever you will do in love for the poor in My name, will always be considered by Me as if you have done it for Myself**, and by that you will gather for yourselves great treasures in My Heavens. These are the offerings that I ask from you." (54. What the Lord requires from His followers - THE GREAT GOSPEL OF JOHN, Book 20)

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"[18] I say to you: **no eye has ever seen, no ear has heard and no sense organ has felt what is awaiting in Heaven for those who love God above all and keep His commandments.**

[19] Although in man's life, from his birth until the falling away of his body, he is afflicted with a lot of fatal incidents and all kinds of distress, but if he lives according to the known order of God, and by that receives in himself, already on this Earth, the clear awareness of life of what is waiting for him in the other, true life, he will suffer with all patience and perseverance all those ever so bitter trials that are only allowed to him to awaken the Spirit of God in his soul, and he will moreover be very joyful.

[20] Take an example on Me. I know what kind of suffering is shortly waiting for Me on this Earth, but My extremely great love for you people, yes, for My children, softens it for Me. Let also your many sufferings and many sorrows that you, My children, have to endure in this life also be softened by the love for the One who lives in Me, then by that you also will, just like Me, be good-tempered, joyful and have a cheerful mind.

[21] Look, these 3 angel spirits, who will stay with us today until sunset, had to endure many things on this Earth. And now they are extremely happy and they will never in eternity have to suffer again. It is however their greatest happiness if they can give men on this Earth a real service of love

in My name, although besides that, they have to command numberless suns and globes in the endless space.

[22] So you also, show love to men already now on this Earth for the sake of My name, then you also will enjoy a great happiness, because **there is much more happiness in giving than receiving.**"

(87. The Lord calls the 3 archangels Michael, Gabriel and Raphael - THE GREAT GOSPEL OF JOHN, Book 21)

About the way to deal with people

„[9] Now I said: "You are right, I praise your zeal, but together with your justified zeal remember also the following: there is always a greater power in the wisdom of the human spirit than in his fist, and where earnest in itself can perform little or nothing, love with its patience and meekness will do wonders. The full earnest in your own heart and its courage controls yourself. However, YOUR WEAPON AGAINST MEN SHOULD ALWAYS CONSIST ONLY OF LOVE, MEEKNESS AND PATIENCE. Then you will achieve more on this way on which I Myself am going before men than with sheer zeal of fire and its earnest that is *as hard as diamond*.

[10] **You really should not be afraid of worldly people, who in their anger can indeed kill the body, but can do nothing further anymore to your soul. Therefore, fear only the One who is a true Lord over life and death since eternity.**

[11] But if you see that with love and right wisdom you can achieve nothing with men who went too much into the dark, then turn your back on them and go away from there, and you certainly will find again men with whom you will be able to do good things in My name.

[12] **You should confess Me before all men, because I also confess you before My Father, but you should not force Myself on the dark, worldly men, and should also not throw My pearls to those who are worldly pigs.** For I say to you: My Word is only a true fertilizer of life for the wheat, and My teaching is a true fertilizer for the noble grapes of the vineyard, but for the weeds of the Earth I do not have any fertilizer of life, for it is only to be trampled upon and burned, and to fertilize the common soil of the Earth with its ashes.

[13] He who is on the Earth for life will be awakened to life by My Word, but he who is here for death by his own will and firm stubbornness, will also pass into death. He who wants to stand up for life from the grave of his matter, may stand up, but he who wants to fall, may fall.

[14] To preach the gospel to the devils would mean to pour oil on the fire. **So be always clever like the serpents, but together with that, also as meek like the doves, then in this manner you will be very skilful workers in My vineyard of life.**" (THE GREAT GOSPEL OF JOHN, Book 22, 16: 9-14)

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"Do not ever repay evil with evil, then you will, as My true disciples, be at peace in the world and show thereby that you are My true disciples." (THE GREAT GOSPEL OF JOHN vol. 6, 243:6)

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"[6] I said: "Most surely, truly and certainly. But secondly I say to you also: be also in yourself gentle as the doves, but towards the world clever as the snakes. For I do not want that you would show and throw My pearls openly to all the worldly pigs.

[7] When they will call you to account, I will put the answer in your mouth – and really, then not 1 in a 1.000 will be capable to reply. When I also give you this assurance, you can look every battle that will wait for you, very courageously into the eye. **For in this time the expansion of My Kingdom among the people will need violence, and those who want to possess it, will also have to draw it violently unto themselves.** The sure victory will however not be difficult to obtain because I Myself as the most powerful Hero will give all help to those who fight for My Kingdom." (6. The concern of the young man – THE GREAT GOSPEL OF JOHN Book 21)

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"[9] Now I said: "You are right, I praise your zeal, but together with your justified zeal remember also the following: there is always a greater power in the wisdom of the human spirit than in his fist, and where earnest in itself can perform little or nothing, love with its patience and meekness will do wonders. The full earnest in your own heart and its courage controls yourself. However, your weapon against men should always consist only of love, meekness and patience. Then you will achieve more on this way on which I Myself am going before men than with sheer zeal of fire and its earnest that is as hard as diamond.

[10] You really should not be afraid of worldly people, who in their anger can indeed kill the body, but can do nothing further anymore to your soul. Therefore, fear only the One who is a true Lord over life and death since eternity.

[11] But if you see that with love and right wisdom you can achieve nothing with men who went too much into the dark, then turn your back on them and go away from there, and you certainly will find again men with whom you will be able to do good things in My name.

[12] You should confess Me before all men, because I also confess you before My Father, but you should not force Myself on the dark, worldly men, and should also not throw My pearls to those who are worldly pigs. For I say to you: My Word is only a true fertilizer of life for the wheat, and My teaching is a true fertilizer for the noble grapes of the vineyard, but for the weeds of the Earth I do not have any fertilizer of life, for it is only to be trampled upon and burned, and to fertilize the common soil of the Earth with its ashes.

[13] He who is on the Earth for life will be awakened to life by My Word, but he who is here for death by his own will and firm stubbornness, will also pass into death. He who wants to stand up for life from the grave of his matter, may stand up, but he who wants to fall, may fall.

[14] **To preach the gospel to the devils would mean to pour oil on the fire. So be always clever like the serpents, but together with that, also as meek like the doves, then in this manner you will be very skilful workers in My vineyard of life."**

(16. Love, meekness and patience are better than justified zeal - THE GREAT GOSPEL OF JOHN Book 21)

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" [8] When there was a general waiting silence, I spoke again and said: "My beloved ones, who all followed Me without asking to where I would lead you, listen to what I will tell you. But listen with your heart, not only with your ears, for all secrets and teachings that I revealed to you can only be understood when the heart can feel its truth and when not only the human reason is asked for its opinion.

[9] Now the time is coming near of which the Scripture says: '**The Son of man will now be raised**', and of which it is written: '**He will trample your head and you (the snake) will stab Him in the heal**'. Now My work as teacher here comes to an end, and yours will soon start. But you must be well prepared, so that you will not become weak and tremble for the terrors of the future. For despite all the strength that will flow to you, you will nevertheless have it very difficult to stand firm and overcome your human nature.

[10] When you will continue the work which will be accomplished here by Me, then remember My words on the mountain Gerizim: '**Happy are those who for the sake of justice will be persecuted (and who do not give up their ways), for the Kingdom of Heaven is theirs. Happy are you when the people will despise and persecute you because of Me** and will speak all kinds of evil of you when they lie.' For their lies will turn against themselves and destroy them, and you will receive the crown of truthfulness. So be not afraid, even if you will not see Me anymore, for despite that, I will stay with you till the end of the world.

[11] But when the great and prominent ones of the world will come and offer you big amounts of money to serve them, to become greater through you and become more famous, then tell them that you already serve another Lord who pays you very well and who recognizes you as His loyal servants, and that you therefore cannot accept another service, **for no one can serve two masters and do justice to both**. Then they will ask you who that Lord is. Then do not deny Me, but confess Me openly, **for the one who will deny Me, I also will once deny and sent him away from Me**. And the one who will be rejected from Me, will have to wait long and suffer many difficulties, fear and anguish before the light will shine again in him. So act upon My words."

(40. The Lord prepares His disciples for the future, THE GREAT GOSPEL OF JOHN Book 25)

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The necessary humility of Lord's followers . The outer word is death in itself, only the inner spirit in the word is alive

"[2] I said: "**If you stay in Me, I will also stay in you. However, without Me you can do nothing.**

[3] And if you are with Me, and have done everything in My name, then say in yourselves: 'Look, o Lord, how we, while working in Your vineyard, are still standing before You as lazy and useless helpers.' For truly: he who exalts himself, will be humiliated, but he who humiliates himself, will be exalted.

[4] Besides, you will call no one 'Lord', for only one is your Lord and Master, and this is I. Also, you will call no one 'Father', for only one is your Father, namely He who lives in Heaven. So you also should call no one good and holy, for only God is good and holy.

[5] You are all brothers and sisters among each other. The one among you, who wants to be the first and the most important, should be the helper and servant of all. For in My Kingdom, the most humble, the minor and apparently the least, is actually the most important and the greatest in all wisdom and power.

[6] Now you know what you should do and what you always have to heed in order to keep Me and My power and might in yourselves and work with it. Do it always in this way, then you will also stay in Me and I in you." [...]

[9] Remember also, that every pure outer word, as well as a letter, is in itself dead and can awaken no one. Only the inner spirit in the word – whether it is spoken out or written down in letters – makes everyone alive who thinks, acts and lives according to its inner, living meaning. However, the one who only believes, acts and lives according to the outer meaning of the word, like the Pharisees, remains dead, like also the letter of the word in itself is dead. This to reassure you." (13. The humility of the workers in the vineyard of the Lord, THE GREAT GOSPEL OF JOHN Book 22)

The Lord gives rules of conduct for the faithful

"[1]BUT you all should remember: when you are gathered in My name – like before in the garden of the institution – then I also will always be active in your midst, with you and in you, just like before in the garden.

[2] The one who will listen to you, will also listen to Me, and I will be merciful to him. And a sick person, who will adhere to Me, will improve when you will lay your hands upon him in My name.

[3] The one who will accept you, will also accept Me in you. And therefore, I will forgive his sins and bless him for this time and for eternity. But the one who will not accept you, will also not accept Me, and his sins will remain in his soul, and My mercy will be far away from him.

[4] When you will go to someone in My name, and he listens carefully to you, and believes also what you tell him about Me, but after accepting My teaching he does not say to you from his heart: 'Stay with me, dear friends, and eat together with me', then do not stay there. For I will also be scanty with My blessing to the one who is scanty with you, while you were not scanty with My Word which is of the greatest value for the life of his soul. Because faith in Me becomes alive and active by the works of love.

[5] The one who will love you for the sake of My name, will also love Me, and I will love him in return, and My blessing will from then on be over him. However, the one who will hate and persecute you, will also hate and persecute Me in you. But it will be in vain that he will kick against the pricks, and will harm himself so terribly that by these wounds he will come into the death and the ruin of his soul.

[6] For the sake of My name and My Word, you should not ask for yourselves any honor or reward from no one, but the one who will dishonor you and will harden his heart against you, will do that also against Me, and I will also be like that against him.

[7] **What I give to you for nothing, give that also for nothing to others.** But that which is offered by the love of enlightened people, accept it, and thank Me for it. For it is only My love in the heart of men who will give it to you. And thus do also not despise the smallest gift.

[8] However, never seek earthly gain for the sake of My name and word, neither any worldly kingdom of worldly rulers. For firstly, **My Kingdom is not of this world**, and secondly, by receiving the earthly gain that you sought to receive, and having received a kingdom of this world, you would have already received the reward of life for your soul, and then you should not expect any further reward from Me from the Heavens.

[9] Although in later times there will be false, imperious prophets who will do the same thing in My name as now the Pharisees and their followers, and they will honor Me in the eyes of the people with all kinds of ceremonies and with gold, silver and noble stones, but through the mouth of those who are awakened by My Spirit I will say to them: 'Look, this miserable people honors Me, the Lord of Life, with the dirt and with the death and the judgment of matter, **but their heart is far away from Me.**' That is why I also will be far away from such people.

[10] Therefore, you also should in future times not build any temples and altars for Me, for I will never live in the temples that are made by human hands, and I will not let Myself be honored on altars. He who loves Me and who will keep My simple commandments, is My living temple. And his heart, full of love and patience, is the true and living offering altar to My honor, which is the only thing that is pleasing to Me. All the rest is judgment, death and ruin.

[11] You know that all priests – our Jewish as well as your gentile priests – have now certain external means for the sanctification and purification, and that they force their followers to accept and use them, and that they threaten, with the most terrible and worst temporary and eternal punishments, those who would not accept the use of the formerly mentioned means and would call them void and completely meaningless. But I say to you: all these things should be banned with you for all future times, and the one who wants to use, even in My name, such means for the sanctification and purification, I will look at him with wrathful eyes. It is sufficient that you baptize the one who has accepted My teaching in his heart, and give him a name for the sake of the order, and then I will strengthen him.

[12] Furthermore, you also can give, if you have, from time to time bread and wine – also in My name and in My love that is in you – to those who actively believe in Me and keep My commandments as a remembrance to Me. When you will keep such meal of love among yourselves, I also will be in your midst, with you and in you, like now in flesh and blood. Because **the bread that you will give because of your love for Me, will be the same as My flesh, and the wine the same as My blood that soon will be shed for many.** How? That you will hear later.

[13] That only, should be sufficient to you as an outer sign, which will however only have true value for Me because of the love." (34. The Lord gives rules of conduct for the faithful - THE GREAT GOSPEL OF JOHN Book 22)

Without God man can't do anything for his eternal life

"[2] Said the captain: [...] But this is of course no little thing, and the fulfillment of Your teaching will involve many difficulties, but once something truly serious is desired – which is typical for us Romans – then also that which is most difficult can be accomplished. As far as I am concerned, I will not lack a serious will. But now, what is also important is that You also, Lord and Master, will help a loyal and seriously willing follower and executor of Your teaching with the almighty of Your Spirit if we now and then – because we are only human beings – can still become weak and tired. It is true that man can accomplish many and great things by wanting something very seriously, but still not everything. However, with Your help, one can always be sure of the result."

[3] I said: "What you desire is already since eternity the concern of the One who lives in Me, for **without Me you can never really do anything deserving for the eternal life of your soul**. But still, everyone should do first out of his free will as much as he can, and then I will very surely and reliably do all the rest.

[4] But first you yourself should turn away your eyes from the enticements and charms of the world, as well as all your other fleshly senses, and you should control your worldly lusts. If you will not do that, I will not – as far as your bodily senses are concerned – make you blind, deaf and mute because of that, and you will continually have to battle against them. But once you will have mastered your fleshly senses for half, I will very soon after that give you the complete mastery. You can be absolutely sure about that.

[5] But if a person intents now and then to do something serious and will say: 'Lord, from now on I will persevere steadfastly with my plan', but then, going outside, there are again such tempting things in the world that come to him, so that he cannot turn his senses away from them and he becomes – although not bad – again weak, yes, such a person cannot progress, remains on the same spot and comes by that not even for one fourth to the mastery over the lusts of his senses.

[6] In that case, in which his love is wandering to and fro between the charms of the world and Me, and comes not even for half on My side, yes, then I cannot yet support this person – who is like a weather vane – and give him full steadfastness. For since man has a free will, which has been given to him for the sake of his life, he himself should first make a good start. The full completion is then My concern. If you have understood this in the right way, then act accordingly, then My help will not stay away." (99. Help from the Lord on the way to completion - THE GREAT GOSPEL OF JOHN Book 19)

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"[3] I said: "Your opinion is completely true and correct. **Without Me, no one can achieve anything for the salvation of his soul.** And even if he has kept the laws that were revealed to him, as if out of his own willpower, then **he still should acknowledge in himself that he has been a lazy and slow servant, and give the honor only to God for all the good deeds he has done, then God will always support him and make him strong.**

[4] He who will always give the honor to God for all the good things he has done, is pleasing to Him and is a real helper and servant after His heart. God will not leave the one who will not leave God in his heart, but will protect him with His hand. However, the one who will leave God in his heart and who will pay little or no attention at all to Him, who thinks to be his own lord and act according to his worldly reason, and who will let himself be honored, speaking about his cleverness and noble deeds when he succeeded something, rewards himself and will not have to expect any reward from God. **For all the good and true things that you do, do them in My name, and I will be with you and will support you and make you strong.**" (27. The practise of neighborly love - THE GREAT GOSPEL OF JOHN Book 22)

A history of Lord's teachings up to the 2nd half of the 19th century. The whore of Babel

"The New Testament. The whore of Babel. The spiritual circumstances in the ages after Christ up to the 2nd half of the 19th century. The spiritual change by the shining-in of the divine Light.

(A nota bene, dictated on August 11, 1862. Continues up to chapter 12)

NOTA BENE: a clarification now for this time.

[2] Already after 500 years after My earthly life, most of the messages of all the things I have done and taught during My physical life on this Earth in the whole Jewish kingdom were partly no more available and mostly again mixed with the old nonsense, especially for what concerns the explanations of things and phenomena in the natural world – so much so that no one could discover the pure truth in it anymore.

[3] Although many quite the same handwritings, mostly made by Greeks and Romans, were preserved, partly in the 10 cities in the long and wide Valley of Jordan (the approximately 60 cities also belonged to it, which in My time, but also already before that and after Me until the time of the destruction of Jerusalem and its surroundings, were all mostly inhabited by Greeks and Romans), partly in Essaea (of which however already 1200 years ago no trace could be found because that group was too much persecuted by pagan Roman Christians), but mostly in the great library in Alexandria.

[4] But just look at all those devastating wars and great migrations of people in half of Asia, the north of Africa and almost the whole of Europe. And this because already very soon after Me the people, especially the leaders of the communities, distorted My teaching and mixed it with the

old nonsense because the purest truth from the Heavens produced too little profit for them – as the prophet Daniel, and shortly after Me My disciple John on the island Patmos in his Revelation that I gave him, have shown.

[5] Then with Me it was like this: Good, since you prefer the old, worldly filth instead of My purest gold from the Heavens, and since by that you look more and more like dogs who return to what they have vomited, and also like pigs who speedily run back to the pool where they so often greatly dirtied themselves, the gold from the Heavens will be taken away from you for a long time. In your distress, darkness and need you will languish for Me, and death will become again a great terror for you on Earth.

[6] And so it happened up to this time. Almost all the cities and places, where handwritings about My many works and teachings were largely available, were destroyed and devastated. Only the small gospels of John and Matthew, to serve as ethics for the people of good will, are still somehow linguistically correct and preserved as real documents about My works and teachings. Also the writings of Luke, and Marc – as far as he briefly wrote down for himself what he heard from Paul – were preserved, as well as several of the apostles' letters, of which however also many were lost, and the Revelation of John, although also with a few linguistic errors, which does however not diminish anything of what is most important for those who are lead by Me.

[7] Concerning the other teachings about the things and phenomena and their characteristics, only few were preserved until this time – here and there and much hidden. And wherever something was found from the time of the Romans and the Greeks, it ended up in the monasteries, but it was never told to mankind that was languishing in the dark – not even the size of one stroke.

[8] Solar and moon eclipses, comets and other very natural phenomena were not profitable for the priests when it was explained according to the truth. They very soon were changed into forerunners and declarations of punishments that I imposed upon the people so that by that the people who were made frightened would massively make pilgrimages to the temples, which soon came up as mushrooms from the ground, to lay down many rich offerings at the feet of the priests.

[9] There are still many important handwritings from My time that can be found in the catacombs of Rome and in the papal castles of Spain and Italy and in some places of the German kingdom. But also now, because of the great greediness and the lust for power and splendor of the whore of Babel, she will not show anything of it to the people, and this out of fear and great worrying that this would greatly betray her now and that she would have to give a strict account to everyone of the reason why for so many ages she withheld the truth from the people. Since that humiliating reason is surely very clear to every thinking person, it truly is also not necessary to explain it further.

[10] How short is the time since the 4 gospels and the 'Acts of the apostles' of Luke, the letters of the apostles and the Revelation of John were strictly withheld from the people? And in several countries they are still withheld to them.

[11] How strongly did they resist against the light of My bright flash of lightning of the sciences that again would clearly illuminate from the east to the west everything that is on the Earth, and this already 300 years ago. And its light is shining ever more brightly, so much so that in this time even the most secret and hidden rooms of the formerly so great and mighty whore of Babel are open as if on bright daylight.

[12] One could justly ask and say: Yes, how long will that whore of Babel be able to go on?

[13] Then I say: That is a small-minded question. Look at the light of My flash of lightning that becomes brighter and mightier every day. How can the old dark, pagan Babylonian wonder-nonsense, which deceit has been put into the light in the smallest corners and holes, still go on along with the thousands, now completely mathematically proven truths of all skills of sciences and technique which can be freely used and are accessible to everyone?

[14] She can still stand as long as there are still a few old superstitious women alive – kept very dumb from former times – and a few hypocritical fanatics who want to believe the fables of the priests, and as long as those rulers still possess any means to protect the throne of the whore. But this can and will only last for a very short time because it has been taken care that the means of such rulers will be taken away – as they were already taken away from many – and who are now without country and people and must watch how their old activities, efforts and dark works go up in smoke and vapor.

[15] Just say: can the night rule on Earth when the sun is already high above the horizon? And this is now already the situation on Earth. The light became too powerful. And the rulers who formerly adopted all darkness so much – for the sake of their thrones and their indescribable good life – begin to understand their great powerlessness in the invincible power of this light. If they want to survive, they must now adopt a friendly attitude towards the light which they formerly hated so much. And if they unnoticed want to adopt the old darkness again, the people will realize it. They will then refuse to obey them and will bring them into great embarrassments and drive them away from their thrones of rulership, as there are already many examples of it now.

[16] My will cannot be resisted. Although I leave the people continuously their free will where it concerns the details, but in general I am the Lord, and I do not consider the mighty of this Earth. The time of the light is now here and can no more be stopped by any earthly human power."

(THE GREAT GOSPEL OF JOHN Book 23, chap. 7)

The destiny of a bishop (Martin) in the beyond

"A bishop, who had always been very conspicuous for his dignity as well as his dogmas, fell ill for the last time.

He, who even still as an assistant priest, had been wont to paint the joys of heaven in the oddest colors and to describe the delights and bliss in the realm of the angels with great enthusiasm, not forgetting to mention hell and purgatory, did not yet desire, even as an old man of almost eighty, to take possession of his much praised heaven. He would have preferred another thousand years on this earth to a future heaven with all its delights and bliss.

Therefore, our sick bishop did everything in his power to restore his health. He had to be surrounded by the best physicians. Powerful masses had to be celebrated in all the churches of his diocese; all the sheep of his flock were asked to pray for his life. In his sick-room an altar had been erected at which mass had to be celebrated three times every morning to help restore his health,

whereas, in the afternoon, three of the most pious monks had to keep praying the breviary in front of the consecrated host.

He himself kept uttering: "Oh Lord, have mercy upon me! Holy Mary, beloved mother, help me! Have mercy upon my dignity and grace as prince-bishop for your Son's glory! Oh, do not forsake your most faithful servant, you helper in need, you sole support of the afflicted!" But all this did not help. Our man fell into a coma from which he did not awaken again in this world.

You know of the "highly important", ceremonial for a deceased bishop, and we need not waste any time with its description. Instead, let us look around in the spirit world to see what our man will be doing there.

Look, here we are – and there our man can be seen still lying on his bed; while the heart is still warm the angel does not sever the soul from the body. This warmth constitutes the nerve spirit, which has to be wholly absorbed by the soul before complete severance can be undertaken.

At last this man's soul has completely absorbed the nerve spirit and the angel is severing it from his body with the words: "Ephetha – arise thou soul, but thou dust revert to thy decomposition through the kingdom of vermin and decay. Amen."

Already you see our bishop rising in his full bishop's robes, just as during his lifetime, and he opens his eyes. He looks around in astonishment, not seeing anybody, not even the angel who awakened him. The surroundings are visible only in a fading light, as of late dusk, and the ground seems to be covered with dry alpine moss.

Our man is not a little astonished at this unusual situation and says to himself: "What is this? Where am I? Am I still alive or have I died? I must have been seriously ill, and it is quite possible that I am already among the deceased! Oh, for God's sake, this must be so! Oh holy Mary, St. Joseph, St. Ann you, my three most powerful helpers, come and help me into the Kingdom of Heaven!"

He waits for a while, looking around carefully to see from which direction the three will be coming, but they do not come. Recalls once more, this time louder, and waits; but still nobody approaches.

For the third time he calls, louder still, but again in vain.

Now our man begins to feel very scared. He realizes his desperate situation and says: "Oh, for God's sake, Lord, help me! (This is only his habitual phrase.) What does this mean? I have called three times and no response!"

"Am I damned? How can that be, for I do not see any fire nor any devil?"

"Oh, oh, oh (trembling). It is truly terrible! So alone! Oh God, if one of these devils turned up now while I'm without a consecrated font or crucifix what will I do?"

"And the devil is said to be particularly keen on bishops. Oh, what a desperate situation! I believe the howling and gnashing of teeth is already upon me!"

"I will discard my bishop's robe, so the devil will not recognize me. But maybe that would give him even more power over me! Oh, what a terrible thing death is!"

"If at least I were quite dead, then I would not be afraid, but this being alive after death is so

terrible!"

"I wonder what would happen if I walked on? No, no, I'd rather stay here. What consequences a step in the dark might have only God knows. Therefore, I would rather remain here until Doomsday, in the name of God and the Blessed Virgin!"

The further events and the guidance of this in his way quite pious man will be shown in the following.

The above death scene is the opening chapter of the work "Bishop Martin" (English title "Sunsets into Sunrises"), which describes the guidance of a bishop from his transition into the world beyond until his heavenly perfection.

What happened to the bishop after these first experiences made in the world beyond after his death? He began to be more and more bored, a whole eternity seemed to have passed and he was glad when finally he had company in Peter, who was his spirit guide and whom he mistook for a colleague. Peter instructed Martin, gave him advice in accordance with the Gospel and encouraged him to perform services, each of which was of a nature as to aid Martin in overcoming his former weaknesses carried over from his earthly life. Then the guide left him, so as not to influence Martin when making his decisions.

Gradually, Martin comes to think that he was forsaken by his guide and becomes more and more enraged because of it. Instead of wanting in all humility the "path in the name of the Lord" pointed out to him by the guide, he turns to the "evening" and in the vicinity of the "midnight" region stumbles into an ever-growing night and darkness. In this soul condition he becomes lost in a marshy region. Finally, in utter despair, he arrives at the shore of a sea, where he can go neither forward nor backward. In this hopeless situation, the Lord Himself in the person of a friendly skipper comes to his aid and lets him enter his rescue boat.

A dialogue ensues which reveals the condition of Martin's inner soul state and, finally, leads him to self-recognition, repentance and to turning back.

In the following an excerpt of the dialogue (Chapters 13-17):

(The Lord as the skipper replies to Martin, who complains bitterly of the injustice of his fate: "It may be disagreeable to be on your own for quite a long period; however, such a prolonged solitude is really most beneficial. It gives one plenty of time to reflect on one's follies, to detect them and rid oneself of them altogether. (...) Therefore, your state of loneliness, though most unpleasant, was actually beneficial for your character. For the Lord of all beings looked after you and showed great patience with you."

"I am quite aware of the fact that in the world you were a Roman bishop and that, although in your heart you did not care about them, you attended to your heathenish, idolatrous duties with pedantic strictness. However, how could this be of any value since, as you know, God looks only at the heart? Besides, you were arrogant and tyrannical and, notwithstanding your vows of celibacy, you were too fond of the flesh of women. Can you imagine that God would look kindly on acts like those?" (...)

Did you ever say in your heart: "Let the little ones come to me? Oh, no! Only the great personages counted with you! Or did you ever take into your home a destitute child in the Lord's name, and

clothed or fed it? How many naked did you clothe? How many hungry did you feed? How many prisoners did you free? ... I did not know of any! However, I do know of thousands whom you imprisoned spiritually; and you often deeply wounded the poor by your curses and damnation. At the same time, you gave dispense upon dispense to the great and rich – for money, of course! And only in exceptional cases was it free of charge – to the very important people, to impress them. Do you seriously believe that God could look with favor upon your acts and that, after your physical death, you would be admitted to heaven right away?"

"I am not telling you all this in order to judge you, but merely to convince you that the Lord did not wrong you, if He apparently withdrew from you here; and that only His mercy saved you from being thrust into hell immediately after your death, much as you deserved it."

Think this over and do not abuse your guide, but realize, in all humility, that you do not deserve the Lord's mercy at all. For, if even the most faithful servants are to consider themselves bad and useless, how much more does this apply to you, who has never done a thing in accordance with God's will!"

(The bishop:) "It is absolutely true, but what could I now do about it? I now feel the deepest contrition about all I did, but it can never be undone, and thus my guilt and sin remain as the seed and root of death. How could I in my sin find mercy with the Lord?"

"I realize that I am ripe for hell, and there is nothing I can do about it, except that, perhaps, the Lord would grant me another life on earth where I could make up for my wrongdoings as much as possible. Or, since I am so terribly afraid of hell, maybe the Lord could place me as the very least being in some corner for all eternity where, as a farmer, I could make a meager living with my own two hands. I would not expect to attain to any higher degree of beatitude, being aware that I am much too unworthy for even the lowest sphere of heaven."

"This is how I feel about it. In the world it might be rather hopeless, as the general trend is evil all through, making it almost impossible to do good, as you have to baffle against the current like a swimmer."

"Not that I mean He (the Almighty) should consider my guilt less serious, but the fact that the world is what it is and that you cannot help it even if you would like to and, therefore, eventually cease trying, should carry some weight?"

"My dearest rescuer, do not be cross with me for what I have said, as this is the way I have seen things until now. Judging from your words, you are full of divine wisdom and will be able to tell me what I should do to at least save myself from hell."

"I assure you that, as demanded by you, I forgive my former guide with all my heart! For I was only annoyed with him because I couldn't understand what he actually planned to do with me. If he came along now, I would, for your sake, embrace him like a son would embrace his long-lost father."

(The Lord as the skipper): "Listen carefully to what I shall tell you!"

"I know very well what the world is like, and if it had not always been like that, the Lord would not have been crucified. Therefore, the Lord's words, as quoted in the Gospel, have once and for all to be applied where the world is concerned, namely:

In these days, that is, the time of this world – the kingdom of heaven needs force; only those who

apply force will possess it. However, you my friend have never applied this moral force where the kingdom of heaven is concerned. Therefore, do not accuse the world too much, for I know that you were at all times more concerned with the world than with the spirit. In this respect, you were one of the chief opponents of enlightenment, an enemy of the Protestants, whom you persecuted for alleged heresy with bitter hatred.” (...)

“I do hope you will understand that in this world nothing counts but pure truth combined with eternal love and all your excuses are futile except your *Mea quam maxima culpa* (my greatest possible guilt). You must admit that God alone knows the world in its minutest detail from eternity. Therefore, it is absurd of you to try and describe the world to the Lord, in defense of your attitude, for His consideration, without realizing that you were one of those mainly responsible for the world’s deterioration.”

“To what extent you, as a prisoner of the world, deserve consideration, it will be afforded you. What the world owes you before God will be only a minor account. However, your debt will not be so negligible unless you repent and confess that you – who have always been bad – can do absolutely nothing, but the Lord alone can redeem and forgive you.”

“You have a great fear of hell because your conscience tells you that this is where you belong, and you think God will throw you into hell like a stone into a chasm. But you do not realize that you fear only your imagined hell, whilst you enjoy being inside the real one.”

“Behold, all your thoughts so far represented were more or less hell literally. For WHEREVER THERE IS A SPARK OF EGOISM, ARROGANCE AND BLAMING OF OTHERS, THERE IS HELL; WHERE CARNAL DESIRE HAS NOT BEEN DISPELLED VOLUNTARILY, THERE IS STILL HELL. As all this is still part of you, you are still very much in hell. Do you see how idle your fear is?”

“The Lord, who has mercy with all beings, wants to save you from this hell and not condemn you deeper into it – as per your Roman maxim. Therefore, don’t claim the Lord may say to those who want to go to hell: “If you insist on going to hell, let it be so!” This is a sacrilegious claim! Though you do not wish to renounce hell, when did you ever hear the Lord condemn you to it?”

“Ponder over these, my words, and change your attitude accordingly, and I will pilot this boat that it will take you away from your hell into the realm of life. So be it!”

(The bishop) “Oh, my dear friend, I must admit to my regret that you are right in every detail and I do see now that I have no excuse whatsoever and am alone responsible for everything that has happened. But I would like to learn from you where you are taking me and what my lot will be for eternity.”

(The skipper) “ASK YOUR HEART, YOUR LOVE! WHAT DOES IT SAY? WHAT DOES IT SAY? WHAT DOES IT DESIRE? WHEN YOUR LOVE WILL HAVE GIVEN A DEFINITE ANSWER TO YOUR QUERY, YOUR LOT WILL HAVE BEEN DECIDED WITHIN YOU. FOR EVERYONE IS JUDGED BY HIS OWN LOVE OR DESIRE1.”

(Bishop Martin:) “Oh friend, if I were judged by my love, only God knows where I would get to! For my mind is still like that of a fashion-crazy woman, who has a choice of hundreds of dress materials

and is unable to make up her mind which to take. An innermost feeling draws me towards God, my Creator. But then my numerous great sins get in the way and make the realization of this wish seem impossible."

"Then I remember those sheep and lambs of this world (the young women of his first test in the beyond) and that it wouldn't be unpleasant at all to live with such sheep in eternity. But an inner voice warns me that it would never bring me nearer to God, it would rather take me further away. Thus, also this pet idea of mine sinks into this fathomless sea."

"Once more the thought comes to my mind that I could live as a simple farmer in some corner of this eternal spirit world and maybe once be granted the favor of seeing Jesus, even if only for a moment. But then my conscience again reminds me that I am not worthy of such a great honor – and I sink back into my sinful insignificance before Him, the Most Holy!"

"Only one idea seems to me the least difficult to realize, and I must admit it has now turned out to be my pet idea – namely, to stay with you through all eternity, wherever you may go. Although in the world I could not stand those at all who dared face me with the truth, I have come to love you very much, as you have told the truth to my face like a wise but mild judge. To this pet idea of mine I would stick in eternity!"

(The skipper:) "All right, if that is your main love, of which you will still have to convince yourself, this can be realized immediately. We are not far off the shore now and quite near the hut where I live. You are aware of my trade by now – that I am a pilot in the truest sense of the word. You can take part in my business and in my little plot of land, which we shall work diligently in our free time to provide our livelihood. And if you now look, you will find somebody beside you, who will stick to us faithfully."

For the first time on this voyage, the bishop turns around and immediately recognizes the angel Peter. He embraces him, asking his forgiveness for insulting him. Peter reciprocates with the same love and praises the choice the bishop's heart has made.

The boat has meanwhile reached the shore, is tied to a post and the three enter the hut.

So far it has been rather dark. Inside the hut, the light seems to increase and a pleasant dawn gradually banishes the darkness of night. This, of course, takes place only before the eyes of the bishop, as it is always the brightest, everlasting and unchangeable day for the Lord, as well as for the angel Peter.

The reason why it begins to dawn also for the bishop, is that love began to emerge in his heart because, through My mercy, he had, of his own free will, thrown out a lot of worldly filth and was still continuing the process.

(Beyond the threshold – Scene 9; The remainder can be read in the book "Sunsets into Sunrises, Bishop Martin – The Progress of a Soul in the Beyond" through Jakob Lorber.)